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A CATALOGUE
OF THE
SYRIAC MANUSCRIPTS

PRESERVED IN THE LIBRARY
OF THE
UNIVERSITY OF CAMBRIDGE

BY THE LATE
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FORMERLY SIR THOMAS ADAMS PROFESSOR OF ARABIC.

WITH AN INTRODUCTION AND APPENDIX

BY
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IN TWO VOLUMES

VOL. I

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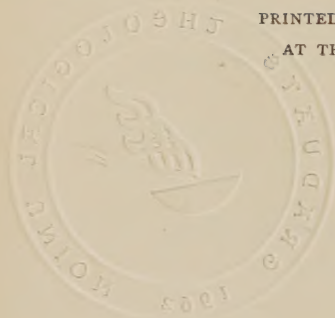


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INTRODUCTION.

ALTHOUGH the collection of Syriac manuscripts in the Cambridge University Library cannot be said to be remarkable either for its size or in general for its antiquity, it may at least claim to be fairly representative and to possess several manuscripts of the first importance. It is proposed here to give some account of the formation of this collection, and, in view of the number of Syriac manuscripts of S. Indian origin which it contains, to append a few introductory notes upon the Syriac literature of S. India generally.

It is very doubtful whether the University or any of the Colleges possessed a single Syriac MS. previous to 1632*. In this year died William Bedwell, the father of Cambridge Orientalists, who shares with the Leyden scholar Thomas van Erpe (1584—1625) the honour of opening Arabic literature. In this year, too, the first stimulus to Oriental learning in the

* Thomas James, indeed, in his *Ecloga Oxonio-Cantabrigiensis* (London, 1600), mentions among the MSS. of Corpus Christi College: "vol. 384, *Psalterium in lingua et caractere Aramaica*," but *Aramaica* is an error for *Armenica*. The mistake is repeated in Bernard, *Cat. Libr. MSS. Angl. Hibern.* (Oxford, 1697), 1652. 385: "*Psalterium in lingua et caractere Aramicis*." Le Long's statement in *Bibl. Sacra* (ed. C. F. Boerner, Leipzig, 1709), p. 177: "*Pentateuchus Syriace Cantab. Bibl. Collegii S. Benedicti, cod. 385, num. 1652 catalogi editi*" is also incorrect, as the MS., which Bernard describes in ambiguous terms (1651. 384: "*Liber valde peregrina lingua & ignotis plane characteribus scriptus*"), is actually in Arabic. The librarian, Mr C. W. Moule, kindly informs me that both MSS. are correctly described in the College catalogue of 1722.

University was given by the foundation of the Sir Thomas Adams chair of Arabic, and the "matter and store of Bookes to encourage & cherish this new studdy" was provided by the acquisition of Van Erpe's collection of Oriental MSS., the gift of the widow of George Villiers, Duke of Buckingham. As a full account of the acquisition of the Erpenius MSS. and a reprint of early contemporary lists of the collection have been given elsewhere*, I shall merely present some supplementary details which help to ensure the identification of the MSS., illustrate the older methods of enumeration, and in one or two cases refer to Syriac MSS. now unfortunately missing.

ERPENIUS MSS.†

Le Long, *Bibliotheca Sacra* (Leipzig, 1709), dealing with the Pēshīṭta, mentions four of the University Library manuscripts. Of these (1) Psalmi Syriacè, cod. 2489, and (2) Prophetæ majores & libri Deutero-canonici, etc., cod. 2490, correspond to nos. 50 and 51 of Bernard and Yeates‡, and to the MSS. now marked Gg. 6. 30 and Ll. 2. 4 respectively. The remaining two, though mentioned by both Bernard and Hottinger, have since disappeared.

* See Mr E. G. Browne in the *Journal of the Royal Asiatic Society*, July, 1894, pp. 417—422, and (for the reprinted University manuscript catalogue in particular) his *Catalogue of the Persian Manuscripts in the University of Cambridge* (1896), pp. xii—xxii. It is worth noting that Gg. 2. 14, Ll. 2. 4, and Gg. 3. 30 which are marked inside [lib.] 38, 75, and 76 respectively, actually occur in that order in the manuscript catalogue.

† The account of the Erpenius MSS. which George Dyer (*Privileges of the University of Cambridge*, 1824, vol. i. p. 597) claims to have given, I have been unable to trace. Montfaucon, *Bibliotheca MSS.* (Paris, 1739), t. i. p. 672, under the title "Libri Orientales Thomae Erpenii," mentions only six MSS., none of which are Syriac.

‡ Yeates, as cited below, p. xiii. Both MSS. are mentioned by Hottinger, *Promptuarium sive Bibliotheca Orientalis* (Heidelberg, 1658), *Appendix*, pp. 24 sqq.

LE LONG.

(3) Cod. 2448: Evangelia Arabicè caractere Syro, e mss. Erpen.

(4) Cod. 2449: Psalmi Arabicè caractere Syro Kerschouni. In cujus fronte haec inscripta leguntur: "Versio Psalmorum Arabica satis vetusta, nondum typis excusa. Ex collatione enim cum editione Psalterii Arabica Augustini Nebiensis & cum Bibliis Polyglottis constat nec Antiochenam nec Alexandrinam esse translationem. Defecit exemplum ab initio usque ad Ps. xxii. Adjectae sunt ad finem libri Pericopae variae ex Vet. Test. cum canticis juxta LXX. Interpretes."

HOTTINGER.

Quatuor Evangelia Arabicè sed caractere Syro in quarto.

Liber Psalmorum Arabicè sed caractere Syro, est liberior et sese diffundens plusculum in quarto.

BERNARD.

2448. 9. Quatuor Evangelia caractere Syro.

2449. 10. Psalmi Davidis caractere Syro.

The class-mark of the lost Kārshūnī Gospels is probably Dd. 15.1 *a*, which is known to have been missing at all events since 1775. The printed list appended to Vossius' funeral oration on Erpenius mentions a MS.: "Quatuor Evangelia Arabice, sed caractere Syro, in 4." This is no doubt the manuscript in question, and may be the same, also, as the "Testamentum Nouum Arabicum" (A. γ. 1) of the contemporary University manuscript catalogue (see E. G. Browne, *Persian Catalogue*, p. xviii).

Of the Kārshūnī Psalter no trace can now be found, in spite of Le Long's comparatively full description. Hottinger appears to have derived his description of the missing Psalter from Vossius, and we may, in all probability, identify it with A. γ. 22* in the manuscript catalogue. It is therefore impossible

* Gg. 6. 30, with which A. γ. 22 is doubtfully identified (*Pers. Cat.*, *loc. cit.*), is Syriac in language as well as in character.

to identify it with another Kārshūnī Psalter (Ll. 6. 12), which is described under the old class-mark A. γ. 33*, and on the fly-leaf of the MS. itself (see below, p. 1033) in almost identical terms.

No doubt can be attached to the identification of Dd. 10. 9, and Mm. 4. 18 (the lexicons of Ebdochus and Bar Bahlūl). The former is mentioned by Bernard (item 2491. 52) and Hottinger, who follow the contemporary lists in writing Elidoc[us] for Ebdochus, an error found on the fly-leaf of the MS. itself (see below, p. 996). As for Mm. 4. 18 it can scarcely be any other MS. of Bar Bahlūl that Edmund Castell used in the preparation of his Lexicon; Hottinger expressly states that it belonged to the collection of Erpenius (see below, p. 1036)†. Finally, there remain three MSS. in the contemporary manuscript catalogue. These can now be identified without much difficulty, although their description in the printed lists of Vossius and Hottinger (couched in identical terms) is somewhat ambiguous:

VOSSIUS AND HOTTINGER.	MS. CATALOGUE‡.	
(1) Liber theologicus in folio.	Syriaca Miscell. etc.	Gg. 3. 30, size of leaf about 10 in. by 7½.
(2) Alius sed mutilus in quarto.	Liber medicinae Syriacæ mutilus.	Gg. 2. 14, 367 leaves, size of leaf 9½ in. by 6½.
(3) Liber philosophicus ingens volumen & antiquum ac elegantissime scriptum in quatto (sic). [Bernard: 2493. 54, Liber philosophicus volumine ingenti.]	Liber philosophicus et astrologicus characteribus Syriacis.	Mm. 6. 29, 151 leaves, size of leaf, 6¾ in. by 5.

* *Persian Catalogue*, p. xxi.

† Reference is made to the MS. in Walton's letters to Lightfoot (Lightfoot's works, ed. Pitman, London, 1824, vol. xiii. p. 354 sq.). It is probably also the "MS. Syriac Lexicon which Mr Wheelock had with him when he died" (see his letter of the 27th April, 1655). Bernard's description "2492. 53. *Isa bar Bahlul*, *Dictionarium Syrum & Arabicum*" may have misled Gesenius, see Duval, *La Littérature Syriacque* (Paris, 1899), p. 303, n. 2.

‡ *Persian Catalogue*, pp. xxi. and xvii.

The identifications in the second and third columns are practically certain, but those of the first and second are conjectural, and rest chiefly upon the agreement in the use of such terms as 'mutilus' and 'liber philosophicus.' But Mm. 6. 29 can scarcely be styled an 'ingens volumen'; such a description suits Gg. 2. 14, and rather than assume that we have here a reference to some MS. now lost, it is preferable to transpose the second and third items in the first column.

There seem to be no reliable traces of any other missing Erpenius Syriac MS.*, and we may conclude that, of an original nucleus of ten presented to the Library, two have been lost between the years 1708 (date of Le Long, *Bibl. Sac.*) and 1775 (Dd. 15. 1 *a* known to be missing). We may at all events trust that the lost MSS. can be spared more readily than, e.g. Gg. 2. 14, which restores some lost Syriac writings of Jacob bar Šalibi and Nicolaus Damascenus, or the Psalter, Gg. 6. 30, which Van Erpe seems to have used for his edition of the Psalter†, or Ll. 2. 4, a fine Biblical MS. of the xiith cent., one of the three MSS. collated for Walton's Polyglot‡. Of the influence of the

* The mention of "Erpenius's Pentateuch with the Prophets, in MS." among the books which Castell left to Bishop Compton (Nichols, *Lit. Anecd.*, vol. iv. p. 28sq., London, 1812) appears to rest upon a misunderstanding of his testament (cp. Brit. Mus., no. 22905, f. 99 : *Erpenij Psalterium Syriacum ; Erpenij N. Testamentum Arab. ; Erpenij pentateuchum ; prophetas majores et minores in Arabic. MSS. Seldeni, MSS. 4^o*). Castell left no Syriac MSS. of his own.

† Erpenius used two MSS. ; one was brought from the East by Joannes Borelius, the other "ego quoque inde sum nactus." No light is thrown on this or on any other of his Syriac MSS. by his letters to Casaubon (see especially the originals in the British Museum, Burney 364, pp. 20 sqq.), or by his correspondence as published by Houtsma in the *Verhandelungen d. Koninklijke Akademie* (Amsterdam, 1886), pp. 1—116. It may be added that Gg. 6. 30 is evidently the Cambridge Syriac Psalter which J. Viccars claims to have used in his *Decapla in Psalmos* (London, 1655).

‡ Some of the results of this collation are published in vol. vi. of the Polyglot, where the date of the MS. is erroneously given as 1066 (the mistake is repeated in Cornill's *Ezekiel*, p. 138). The error is corrected in the *Addenda*, p. 49. Walton's description of the MS. (*Prol.* chap. xiii, sect. 8) : "prophetas

acquisition of the Erpenius mss. upon Cambridge Oriental studies of the xviith century this is not the place to speak, but I cannot refrain from expressing the conviction that it is largely to this collection of Syriac mss.—small though it was—that the University owed her Syriac scholars Herbert Thorndyke, Edmund Castell, Thomas Hyde, not to mention William Alabaster and William Beveridge.

MOORE MSS.

With the somewhat doubtful exception of the Huntington mss., to be noticed presently, no other Syriac mss. were acquired until 1715 when King George I. presented to the University the library of John Moore, Bishop of Ely*. Of all Moore's mss. (nearly 1800 in number) only two appear to have been Syriac. The most important of these is Ff. 2. 15†, containing the Acts and Epistles, one of the mss. which Lee consulted in the preparation of his N.T. Bernard also mentions among Moore's mss. "644, Lexicon Syriacum pro Novo Test. Graece explicatum, additis locis ubi tales voces occurrunt, authore (ut videtur) D. Buncle‡, 8vo.," and "649, fasciculus chartarum ubi

maiores et libros omnes qui vulgo Apocryphi dicuntur nobis exhibuit" is hardly accurate.

* See *Persian Catalogue*, p. xxvi.

† Item 9805. 619 in Bernard's catalogue; cp. below, p. 1003. Le Long's statement in *Bibl. Sacra* (Paris, 1723), vol. i. p. 101 (B), appears to have arisen from a confusion with the Oxford ms. Or. 119.

‡ This is probably the Buncle to whom Castell refers in his *Lexicon* (*Pref.* to edition of 1669): "ms. Arabicum librorum historicorum Jos. Jud. Sam. mihi à Doctiss. viro D. Buncle benigne communicatum" (see the list of abbreviations s. Bc, where "etc." is added after "Sam."). This ms., too, seems to have passed into Moore's possession (cp. Bernard, no. 9825. 639: "Liber Josuæ, Judicum, Ruth & Samuelis, arab. 4to."), and is now in the University Library (Kk. 6. 3). Buncle is conceivably the "Buncley" from whom Moore acquired the Greek ms. Ll. 2. 13 (Gregory, *Textkritik d. N.T.* vol. i. p. 145).

calendarium Arabicum literis Syriacis. 4to." No. 644 (now among the Adversaria, Kk. 6. 11) is, as a later hand has remarked on the fly-leaf, really the work of Arnold de Boot (died 1650), and was compiled in the year 1628. A fragment of no. 649 may survive in Add. 2057¹ (p. 1199 below).

HUNTINGTON MSS.

It was probably at the end of the xviith or beginning of the xviiiith cent. that the Library became possessed of three MSS. belonging to Robert Huntington (1637—1701):—Dd. 3. 8, Dd. 10. 10 (= Hunt. 36) and Dd. 15. 2 (= Hunt. 58). Dd. 3. 8¹ is the second half of the Ecclesiastical history of Barhebraeus, the first half of which is at the Bodleian (Hunt. 52); the remaining two consist of various homilies, etc., in Kārshūnī. With these exceptions all Huntington's MSS. found their way to Oxford*.

BUCHANAN COLLECTION.

The next acquisition (probably in the year 1809) was the collection of Oriental MSS. presented by the Rev. Claude Buchanan, the results of his researches in South India in 1806—7. A large number of these are Syriac and are distinguished by the class-mark Oo. 1†. Thomas Yeates spent two years arranging and collating the Hebrew and Syriac MSS., and published a brief account‡ with short descriptions of the

* How the above three MSS. reached Cambridge is unknown. Mr A. E. Cowley informs me that Hunt. 36, 52, and 58 were in the collection purchased by the Bodleian from Huntington in 1693. Whether Dd. 3. 8¹ (the *second* half of the history) was included in the original purchase is uncertain. The eighteen leaves which are described under Dd. 3. 8² should have been bound up with Dd. 3. 8¹; see below, pp. 980, 986.

† The Syriac MS. Add. 272, however, belongs also to this collection.

‡ *Collation of an Indian copy of the Hebrew Pentateuch with preliminary remarks containing an exact description of the MS. and a notice of some others*

style, e.g. "no. 7 (= Oo. 1. 7) ...Mesopotamian," "no. 25 (= Oo. 1. 25) ...Antiochian 4to." A rather fuller list of the MSS. was printed by George Dyer in the *Classical Journal*, vol. xvii. p. 186 sq., xviii. pp. 95, 251 sq. (1818), reprinted with additions in his *Privileges of the Univ. of Cambridge*, vol. i., pp. 585 sqq. As regards the provenience of these MSS. we can scarcely go beyond the printed note in each MS. which states that it was found in one of the Churches of the Syrian Christians of Travancore in S. India in 1806. Buchanan, however, in a letter to Dr Jowett (dated June 6th, 1809) says: "all the old Syrian MSS. were found among the Syrian Christians in the interior of Travancore near the mountains. All the printed Syriac books, and a few MSS. of modern date, were found among the Romish-Syrian churches on the sea-shore of Travancore and Cochin." As a matter of fact Oo. 1. 1, 2 is the only Buchanan MS., of whose precise origin we are certain (see p. 1044).

For the rest, the following supplementary details may be useful*. Writing from Sooksagur (24th Oct., 1805) Buchanan speaks of the "valuable Syriac volumes" which he had met with on his journey thither. From Tranquebar (25th Aug., 1806) he passed to Tanjore, Tritchinopoly, Madeira, Tinnavelly and Ceylon; Travancore and Trivanduram (19th Oct.). Thence to Mavelycar, Chinganor (the *Heb. and Syr.*) collected by the Rev. Claudius Buchanan (Cambridge, 1812). Some of the results of Yeates's studies have been worked into his *Indian Church History* (London, 1818, containing some "genuine and select translations of many original pieces"). His earliest notices appeared in the *Christian Observer*, vols. ix. x. (1810—11); for the Buchanan Bible see further, *ib.* vol. vi. pp. 751 sqq. (1807), vol. xi. pp. 105 sqq. (1812), and the references on p. 1044 below, second note. There is also a contemporary MS. catalogue of the Buchanan MSS. and printed books in the University Library (Nn. 6. 45, vol. ii.). It contains an account of the contents of the Syriac MSS. (pp. 20—55), with translations of the subscriptions, etc. The description of the Buchanan Bible alone extends from p. 20 to p. 43. The only Syriac MS. which is omitted is Add. 272.

* See Buchanan's *Christian Researches in Asia* (London, 1811) and Pearson's *Memoirs* (below, p. 1044, note). The dates are from the letters themselves. The original spelling is here retained.

reputed extreme limit of Roman-Catholic influence), Calicherry, Puttencow, Maraman, Colancherry and Ranniel; writing from the last-mentioned place (12th Nov.) Buchanan says he has been able to obtain some MSS. Next follow Nerenam, Mavelycar, Aleppe, and the Romish churches of Changanacherry, Pulingunne, Candenad and Udiamper (i.e. Diamper). At Cochin he examined several "Syriac and Syro-Chaldaic MSS." Thence he visited Cranganore, Paroor, and Verapoli, where he found a library, many of the books in which were marked "Liber hereticus prohibitus*." Finally at Angamale he found "a good many valuable manuscripts."

S.P.C.K. COLLECTION.

The next important acquisition was due to the liberality of the Society for Promoting Christian Knowledge, which, in 1887, presented to the University the MSS. which had been collected for them in 1842—4 by the Rev. George Percy Badger in the course of his mission through Mesopotamia and Kurdistan†. In 1886 Professor Wright was asked to examine these MSS., and "on his report of the importance of the collection (embracing as it does a representative series of Nestorian and other Syriac works in good and often old copies such as no traveller of the present day could hope to bring together), and of the advantage which would accrue to scholarship by its being made more generally known and accessible, the Society very generously resolved 'that the MSS. should be handed over to the University Library of Cambridge as a free gift‡.'"

The class-marks of the MSS. described in this catalogue are Adds. 1962—2023, and (Kārshūnī and Arabic MSS.) Adds.

* Cp. Oo. 1. 29, pp. 1108 sq. below.

† See his *Nestorians and their Rituals*, vol. ii. p. 13 (London, 1852). For references to manuscripts cp. further, vol. i. pp. xv, 53, 81, 102, 136 n, 150, 201 sq., 238, 330, 359, 377 sq., vol. ii. pp. 8, 12.

‡ See the Report of the Library Syndicate in the *University Reporter* for 25th January, 1887.

2024—2026*, 3275—3294. They include a fair number of the works of Barhebraeus (Add. 2003—2012, 3275—3277), and several other MSS. of considerable importance, e.g. Add. 1968 (Nest. N.T. of xith cent.), 1971 (Moses bar Kēphā on the Gospel of S. John), 1972 (Dionysius bar Šalibī on the O.T.), 1999 (works of John Sābhā, Dālyāyā), 2000 (the “Causa omnium Causarum”), 2023 (Ecclesiastical Canons, xiiiith cent.), etc.†

MISCELLANEOUS MSS.

As regards the remaining MSS., Add. 272 and 285³²⁻³⁵ are of S. Indian origin. For the former, see above, p. xiii, n. †.

Add. 1155 a Neo-Syriac Lexicon, acquired from the Rev. S. S. Mitchell, Rome, 1875.

Add. 1166 from La Ferté's sale (May, 1873).

Add. 1167, once the property of Dr A. Clarke, a MS. of S. Indian origin.

For Add. 1700, containing the Harklensian N.T. and the two Epistles of S. Clement to the Corinthians, see below, p. 16.

For Add. 1852, see below, p. 1122.

Adds. 1854—7 Jacobite Liturgical MSS. of S. Indian origin, presented by the late Bishop Speechly (Aug. 1878).

Adds. 1865—6 from the Bragge sale (1876, lots 170 and 284).

Adds. 1882—4, Tischendorf fragments (cp. *Muḥammadan Hand-list*, p. 351).

Adds. 1903 and 1904 (the latter is a transcript of a MS. of the Harklensian Gospels), purchased from the widow of Prof. H. Petermann.

* For Adds. 2024—2026 see the Supplement (pp. 1247—1253). For other (Arabic) MSS. belonging to this collection, see Mr E. G. Browne, *Hand-list of Muḥammadan MSS.*, nos. 1535—1540 (Adds. 2027—2030).

† These MSS. together with Add. 2034—2052 resemble generally the more recent acquisitions in the British Museum. See Rev. G. Margoliouth, *Descriptive List of Syriac and Karshuni MSS. in the British Museum acquired since 1873* (London, 1899), p. iii sq.

Adds. 2810—2822, purchased through Prof. Wright (1888).

Add. 2879 bought from F. A. S. Stern, Esq. (1886).

Adds. 2880—2, 2884—6 bought at Yabrūd by Dr. W. Wright of Damascus.

Adds. 2887—9, 2903, 2919, 3086, 3087 formerly in the possession of Dr Badger. The last two form part of the W. Robertson Smith donation.

Adds. 2917—18, presented by the Rev. G. Phillips, D.D., President of Queens' College.

Add. 2973 presented by the Rev. G. M. Rae, D.D., formerly of Madras (February, 1887), a Syriac liturgy from S. India.

Add. 2989 purchased from the Rev. Greville T. Chester.

Adds. 3174—5 bequeathed by Prof. W. Robertson Smith. (Add. 3174 formerly belonged to Prof. Wright; on an earlier possessor of Add. 3175 see p. 1234.) The former is an abridgment of Bar 'Alī, the latter is a fine MS. containing the Syriac translation of a number of S. Basil's homilies.

Adds. 3218, 3224, and 3269 from the late Prof. Bensly; the last two were formerly in the possession of John Lee of Hartwell*.

Adds. 3514, 3538, and Or. 11 bought from I. E. Gejou, Paris.

Add. 3745 recently classed. No record of acquisition.

The class-marks 2034—2077 inclusive require a word of explanation. The first nineteen (2034—2052) are MSS. of E. Syrian origin purchased by Prof. Bensly in 1891. Adds. 2053—2058, fragments, mostly of modern date, are all of unknown origin, and the remainder (2059—2077) are fly-leaves and other fragments from the bindings of MSS. in the S.P.C.K. collection†.

* See below, pp. 1235 sqq., and cp. Land, *Anecdota Syriaca*, t. i. p. 87 sq.

† The present writer desires to emphasize this last fact, since it is improbable that the heterogeneous mass of leaves and fragments through which he has waded have in all cases been sorted successfully. This is one of the many instances in which the loss of Dr Wright's unequalled experience will be seriously felt.

S. INDIAN SYRIAC MSS.

Since it will have been observed that a noteworthy feature of the Cambridge collection is the comparatively large number of Syriac MSS. from S. India, it may be useful to add a few general statements relating to these and other Syriac MSS. of similar origin. The whole subject, it is true, is closely bound up with the history of the Nestorian church in India, but it would be undesirable here to enter into any discussion, however brief, of its origin*.

In the first place it is to be regretted that none of the S. Indian Syriac MSS. are of an age which our knowledge of early Nestorian missionary enterprise would have led us to expect. The oldest specimen of Syriac east of Persia is the famous Chinese and Syriac tablet of the year 781 A.D. discovered at Si-ngan-fu in 1625†. [From China, also, comes the copy of an Estrangēlā Biblical MS. mentioned by de Sacy (*Journal des*

* The literature of the subject is extensive, and to some extent uncritical. The following works are among the best: Paulinus a S. Bartholomaeo, *India Orientalis Christiana* (Rome, 1794), W. Germann, *Die Kirche der Thomaschristen* (Gütersloh, 1877), and especially G. M. Rae, *The Syrian Church in India* (Edinburgh, 1892). For the bibliography in general, see A. C. Burnell, *A tentative list of Books and some MSS. relating to the history of the Portuguese in India Proper* (privately printed, Mangalore, 1880).

† It is the subject of a monograph by Henri Havret, S. J.: "La Stèle Chrétienne de Singan-fou," in the *Variétés Sinologiques*, xii., where full bibliographical details are given; see also Lidzbarski, *Nordsemit. Epigr.* p. 499 (Weimar, 1898). There is a copy of the inscription in Yule's *Book of Ser Marco Polo* (2nd ed., London, 1875), vol. ii. p. 21 sqq. For a criticism of Assemani's readings of the Syriac (*B. O. t.* iii. ii. pp. dxlii. sqq.), see I. H. Hall in the *Journal of the American Oriental Society*, vol. xiii. pp. lxxiv. sqq., and in the *Amer. Journ. of Sem. Lang.* vol. xii., pp. 118 sqq.

Savants, 1825, p. 670 n.), a description of which he has given in *Notices et Extraits des MSS.*, t. xii. pp. 277—286 (1831).] On the other hand it would appear that the oldest dated Syriac MSS. from S. India are of the xvth cent., viz. the Vatican MSS. (Assemani, *C.B.V.*), no. xvii. dated A.D. 1510, and nos. ii.—iv. xlv., lxxxv., lxxxviii., cxxviii. ranging from 1556 to 1562 A.D.* The earliest dated MSS. in the Cambridge collection are Oo. 1. 7, and Oo. 1. 15 of 1682 and 1691 respectively. Of the six Paris MSS. (Zotenberg, nos. 24, 25, 92, 186, 187 and 280)† the oldest is no. 187, dated 1689. At the Bodleian, Oxford, it would seem that the oldest MSS. are the recently acquired ms. Syr. e. 5 and 6; the latter (containing the Pauline Epistles, James, 1 Peter and 1 John) is dated A.D. 1734, the former is of about the same date, perhaps a little later‡. In addition to these, Or. 628 and parts of Or. 623 (Payne Smith, *Cat.* nos. 200 and 36) belong to the xviiiith cent., the rest (Or. 624—626, 631, 655, 666 and 667) are later. There are no S. Indian Syriac MSS. at the British Museum (Add. 21,454, does not belong to this category; see Wright, *Cat.*, p. 1167). Finally, at Leyden there are a few MSS. to be noticed, viz.: de Goeje (*Catalogus Codicum Orientalium*, 1873), nos. mmcccxlix—mmccclii [Cod. 1204, 1212—1215]§. On the other hand, de Goeje, no. mmcccxlv. [Cod. Heb. Scal. 18], from which Ludwig de Dieu printed the Syriac Apocalypse in 1627, by the Indian scribe

* The energetic bishop Joseph (see *Ass. B. O. t. iii. n. p. clxv. sq.*), the copyist of nos. xlv., lxxxviii., cxxviii., is probably responsible also for nos. xlvii., lxii. and lxx., which are therefore of S. Indian origin also.

† No. 92 (=Suppl. 12) is cited on the authority of Renan, *Hist. des Lang. Sém.*, 4th ed., p. 288, n. 6.

‡ I am indebted to Mr A. E. Cowley of the Bodleian Library for the notices of these two MSS.

§ The Syriac portion of cod. 1213—14 [no. mmccclii.], a native history of the Syrians of Malabar, has been edited by Land, *Anecdota*, t. i., pp. 24—30 (Syriac text), 123—127 (cp. also p. 7 sq., 179 sqq.). Oxford Or. 667, f. 21 sqq. is similar.

Caspar, is not necessarily of S. Indian origin. Caspar seems to have been simply one of the transcribers employed by the Propaganda*.

As regards the class of literature represented in these mss. it is needless to say that it is almost wholly Nestorian†. Biblical (including the Apocrypha and lectionaries), liturgical, and homiletical mss. predominate. Grammar is represented in Oxf. Or. 667, history in Oxf. Or. 667, and Leyden, 1213—14; canons (of 'Abhd-īshō') in Vat. cxxviii. and Oo. 1. 11 (19); there are a few selections of various kinds in Camb. Oo. 1. 11; 15, and 29. It may be added that Camb. Oo. 1. 9, and Vat. lxii., lxxxv. contain services according to the usage of Mosul.

If, now, we may assume that Cosmas (first half of the sixth cent.), is the earliest reliable witness for the existence of the Syrian church in S. India‡, it would appear at first sight remarkable that the oldest MS. of known date (Vat. xvii., A.D. 1510) is almost exactly a thousand years later. A possible explanation, however, lies at hand.

The fortunes of S. Indian Syriac literature are bound up with the establishment of Roman Catholicism in that country, the foundation of which was probably laid in the missionary journey of Jordanus in the first half of the fourteenth century§. Papal authority was at the height of its power in the xvth

* On this scribe see generally Uhlius, *Thesauri Epistolici Lacroziani*, t. i., p. 19 sq. (Leipzig, 1742); Michaelis, *Introd. to the N. T.* (translated by Marsh), vol. ii., pt. 2, p. 560 sq.; Tregelles, *Introduction*, p. 28 (corrected by Le Long, *Bibl. Sac.* t. i., p. 191); cp. also the ms. in the Hunterian Library, Glasgow, cited by T. H. Weir, (*Journ. Roy. As. Soc.*, 1899, p. 755). A Caspar of Cyprus, a Maronite, was the copyist of Vat. no. cc., and is thus described by Assemani: "unus e primis collegii Maron. in Urbe a Gregorio XIII. Pont. Max. anno 1584 fundati alumnis."

† Among the Jacobite mss. are the Oxford, Or. 626, and a few in the Cambridge collection, cp. below, p. xxi. They are wholly biblical and liturgical.

‡ G. M. Rae. *op. cit.*, pp. 114—118.

§ *Op. cit.*, pp. 187—194.

cent. and culminated in the Synod of Diamper in 1599. Thenceforth it gradually waned, and in 1653 the Syrians revolted, some returning to their original rites, whilst others remained Romish-Syrians. Ten years later the Dutch gained supremacy; and finally in 1665 the Syrian community acknowledged as their head Gregory, the Jacobite metropolitan of Jerusalem. This year constitutes the *terminus a quo* for the arrival in India of such Cambridge Jacobite MSS. as Oo. 1. 1, 2; Oo. 1. 13; and Add. 272. The Synod of 1599, to which we have just referred, is of more importance for our present purpose inasmuch as it provides a criterion for undated Nestorian MSS., and at the same time probably accounts for the poverty of the Indian Syriac literature and the absence of really old MSS.

The main object of the Synod of Diamper* was to stamp out Nestorianism and enforce Roman Catholicism. With this object a careful examination was made of all the extant writings, and those which taught the heresy of Nestorius, or spoke against the Virgin, or suggested an early rivalry between S. Peter and S. Thomas (the patron saint of the S. Indian Syrians), or were opposed in any way whatsoever to the teaching of Rome were condemned to be burnt. This was actually done at Angamale, Chinganor, and elsewhere. Exceptions were made in the case of the Bible (see below, p. xxiii), and such office-books as the *Hūdhrā*, *Gazzā*, etc., which were ordered to be purged by the erasure of all Nestorian names and by being amended generally in accordance with the edicts of the Synod†.

* On the edicts of the Synod of Diamper (Udiamper) see in addition to the works cited above, page xviii, note *, Geddes, *History of the Church of Malabar* (London, 1694); J. F. Raulin, *Historia Ecclesiæ Malabaricæ* (Rome, 1745); and G. B. Howard, *The Christians of S. Thomas and their Liturgies* (Oxford, 1864), pp. 36 sqq. Howard's ms. of the liturgies is now in the Bodleian Library, Oxford, MS. Syr. e. 5.

† For illustrations of the alterations see Geddes, *op. cit.*, pp. 151, 189, 231 sqq., 362. Examples of these erasures are to be found in Oo. 1. 22.

Fortunately the edicts of the Synod give us some idea of the writings which were burnt*. Among them are mentioned :

The infancy of our Saviour, or the History of our Lady†; the Book of John Barialdon (Bar Khaldon)‡; the Book of the Fathers§; the Procession of the Holy Spirit; the Book of the Pearl ('Abhd-īshō'); Maclamatâs (i.e. Makāmât, 'Abhd-īshō's Book of Paradise); a Life of Abba Isaiah (which anathematized Cyril of Alexandria); the Book of Synods (with a forged letter of Pope Caius); the Book of Timothy the Patriarch||; the Letter which came down from Heaven, called also the Letter of the Lord's Day¶; the Uguard or "Rose" (the *Wardā* ?); the Camiz (the *Khāmīs* ?); an exposition of the Gospels wherein it is stated that 1 John and James are not the work of the Apostles whose names they bear and are therefore uncanonical**; the Book of Rabban Hormizd the Martyr; the Letter of Mār Narsai (against the doctrine that Mary is the Mother of God); a book after the manner of the *Flos Sanctorum*, containing the lives of over a hundred Nestorians—many of them current separately; and astrological and kindred works, including the Book of Lots, and one called Parsiman††.

It may be added that other allusions to the literature of the Syrians are made by Ramusio (1554) and Paulinus à S. Bartholomæo

* It is doubtful whether the list referred to in Uhlius, *op. cit.*, t. iii., p. 203 was derived from any other source.

† Cp. Uhlius, *op. cit.*, t. iii., p. 128 sq.

‡ Perhaps the **ܕܡܬܟܬܒܐ ܕܝܫܘܥ**, see Ass. B. O. t. iii. 1. p. 265 sq.

§ Cp. Germann, *op. cit.*, p. 353 note. A fragment has survived in Oo. 1. 29, see below, p. 1099 sq.

|| Cp. perhaps the *Synodus Timothei Patriarchae*, Ass. C.B.V., no. cxxviii. (vii).

¶ Cp. p. 717 below.

** According to La Croze, the work of Theodore of Mopsuestia.

†† Cp. Whitehouse, *Lingerings of Light in a Dark Land* (London, 1873), p. 114. There are fragments of an astrological character in Oo. 1. 29.

(1792). The former speaks of accounts of the martyrdom of S. Thomas which the Syrian Christians of S. Thomas in his day preserved with great veneration. The statements of Paulinus may be given in full* : Circumfertur pariter in ecclesiis Malabarensibus Chaldaicus liber inscriptus ܡܕܢܚܐ, seu explicatio in IV. Evangelia auctore Jesu Dáda episcopo Asoriensi Maronita, cod. MS. Item brevis explicatio Genesis ad mentem S. Dionysii, qui videtur esse codex apocryphus †; alius liber, qui inscribitur; Joannis episcopi ex ord. S. Dominici grammatica contra Bar-Ksha Abraham Jacobitam.... Tractatus de Sacramentis Syro-Chaldaicus Petri de Comis Episcopi Malacensis ‡ sine loco et anno; Sacra Scriptura manuscripta; et dictionarium Syro-Chaldaicum.

As regards Biblical MSS. the Synod noticed the omission of Esther, Tobit, Wisdom, 2 Peter, 2, 3 John, Jude, and the Apocalypse; also of John viii. 1—11. In Matt. vi. 136 it noticed the addition of the Doxology, in Luke x. the reading 'seventy' instead of 'seventy-two,' and the omission of the negative in Lk. vi. 35. It referred, moreover, to the reading 'God' for 'Christ' in Acts xx. 28, and the reverse in 1 John iii. 16, to the Nestorian omissions in 1 John iv. 3 and v. 7, and to the reading *praeter Deum* in Heb. ii. 9. Francis Roz, to whom was entrusted the task of perusing and correcting the MSS., was ordered to translate into Syriac the missing books (as well as the Athanasian creed)§. The corrections were doubtless attended to—at all events Buchanan found MSS. with corrections "in black ink and of modern appearance though made in

* *India Orientalis Christiana*, p. 255 (Rome, 1794).

† Possibly survives in Oo. 1. 29 (xix.), p. 1106 below.

‡ For the name, cp. perhaps Ass. C. B. V., t. iii., no. clix. (p. 314 [xxvii.]).

§ This Francis is probably not the ܐܘܪܝܢܐ ܕܡܪܝܢܐ who translated from Latin into Syriac a ܡܕܢܚܐ ܕܡܕܢܚܐ (Zotenberg, no. 186). The Athanasian Creed is found in Oo. 1. 29 (see p. 1104), Esther in Oo. 1. 11 (10), and the Apocalypse in Oo. 1. 11 (7, 17); 21 (2).

1599*,” and similar traces of such alterations are to be seen in the undated MSS. Oo. 1. 17 (p. 1078) and Oo. 1. 25 (p. 1084)†.

The criteria which the edicts of the Synod of Diamper afford are naturally to be used only with caution. Some MSS. may have escaped scrutiny—such, for example, was an untrustworthy tradition regarding the Buchanan Bible itself‡—or being discovered later, may have been left untouched for reasons we can only conjecture§. Nor must we forget the likelihood of the immigration at various times of Nestorian MSS. of all ages||.

Older than the oldest dated MS., the best specimen of S. Indian Syriac epigraphy is undoubtedly the old cross in a church at Cottayam (Kôṭṭayam) in north Travancore. The cross, which is supposed to belong to the xth century, bears an inscription in Pahlavi and Syriac: the Syriac consists simply of the first half of Gal. vi. 14, whilst the Pahlavi has been rendered (by Burnell): “He who is the true Messiah and God above and Holy Ghost¶.” From an epigraphical point of view a particularly striking approximation to this style is seen in Oo. 1. 8, which,—whatever be the true date of the Cottayam

* 1 John v. 7 is mentioned in particular (*Christian Observer*, vol. vi., p. 658 sq. [1807]).

† On the other hand, see Lee’s *Prolegomena* to Bagster’s Polyglot, § 4, n. 1.

‡ Buchanan *loc. cit.* See p. 1044 below.

§ The gradual waning of the authority of the Synod would certainly be one reason.

|| According to the native history of the Syrians the Nestorian bishop Mār Abraham, who was sent by S. Alea to Cochin in 1545, brought with him a quantity of writings (Whitehouse, *op. cit.*, p. 304 sq.).

¶ The inscription is reproduced by E. W. West in *Epigraphica Indica*, vol. iv. pt. 4, facing p. 174 (June, 1896). See A. C. Burnell, *On some Pahlavi Inscriptions in S. India* (Mangalore, 1873), reprinted with additions in the *Indian Antiquary*, vol. iii. pp. 308—316 (1874), see also *ib.* iv. 153 sqq., 181 sqq., 311 sqq. (1875), vol. v. pp. 25 sq. (1876). Reference may be made further to Rae, *op. cit.*, pp. 120 sqq.

inscription—can scarcely be earlier than the xviith century. To a very similar type, also, belongs Oo. 1. 7, which is dated 1682.

Apart from the characteristic minute style in Oo. 1. 18, 40, 42, and 43, and the approximation to the Chaldean type in Oo. 1. 10, 17, etc., the only other feature which calls for remark is the marked Indian hand in such mss. as Oo. 1. 9, 11, 21, 27, 31, 39, and Add. 285³³⁻³⁴ *. Add. 285³³, in fact, consists wholly of Malayālim written in Syriac (Nestorian) characters† and is one of the best examples of this script‡. See further the references in the General Index, *s.v.*, “Syriac-Malayālim,” and, for other specimens, Zotenberg, nos. 186 sq., and Leyden, cod. 1215 (facsimile in Land *Anecdota*, t. i., tab. B. 11, reproduced by Lenormant, *Essai sur la Propagation de l’Alph. Phén.*, t. ii., pl. iv., no. 4). The extra letters required are taken, according to Burnell§, from the Malayālim ‘Ārya character; “a few tombstones and similar relics in Travancore shew that the Syriac Malayālim alphabet is of recent construction, and that the Syrians originally used only the Vaṭṭeḷuttu character.” Some of the extra letters in use are given by Land in the *Z. D. M. G.*, vol. xxii. (1868), tab. facing p. 548, cp. p. 551||, and by Carl Faulmann, *Das Buch der Schrift* (Vienna, 1888), p. 87,

* To these I would add the small fragment marked Add. 2055³. Specimens of S. Indian styles will be found in Adler, *N. T. Vers. Syr.* (1789), Tab. III. (of Vat. xvii.), Payne Smith, *Cat.* (of Oxf. Or. 625), Land, *Anecdota*, t. i. tab. B 12 (of Leyden cod. 1213), and Silvestre, *Paléogr. Univ.* (1841), t. i. xvi. no. 6 (of a Paris ms.).

† It would seem that Malayālim is written only occasionally in Jacobite Syriac, cp. e.g. Add. 2973 (a ms. of the nineteenth century.). See below, p. 1212 (l. 4 from foot), where the attempt has been made to reproduce some of the characters.

‡ Similarly the Māppilas of S. W. India used a modified form of the Arabic alphabet (Burnell, *Specimens of S. Indian Dialects*, II.; Mangalore, 1873).

§ *Elements of S. Indian Palaeography* (London, 1878), p. 58.

|| Cp. also Lenormant, *op. cit.*, p. 40 sq., and pl. vi., and Land, *Anecdota*, t. i. pp. 89, 91.

s. "Malabarisch-Syrisch." A fuller list appears to be a desideratum.

The main portion of the present catalogue (pp. 1—975) is the work of the late Professor Wright, who, after the acquisition of the collection presented by the Society for Promoting Christian Knowledge, immediately proceeded in accordance with the report of the Library Syndicate*, and the Grace of the Senate (Jan. 27th, 1887), to prepare a full catalogue of them. It would appear to have been his intention to describe all the remaining MSS. separately in an Appendix, but his lamented death in 1889 prevented the completion of his task. Further delay was caused by the deaths of Professor Bensly and Professor W. Robertson Smith, both of whom were keenly interested in the catalogue. Meanwhile, Professor Bevan undertook to superintend the printing of Professor Wright's manuscript. Whenever an error was suspected he compared Professor Wright's quotations with the MSS. in the Library, adding a *sic* where it seemed desirable. Some obvious slips of the pen were corrected; in a very few cases where he could not venture to make any alteration, he added a footnote (signed with his initials A. A. B.).

Before publishing Professor Wright's manuscript the Library Syndicate decided that an Appendix should be added dealing more briefly with the MSS. which he had not described. These included the older class-marks, a number of MSS. acquired after Professor Wright's death, and three Kārshūnī MSS. of the S. P. C. K. collection which had been overlooked†. When, on the invitation of the Syndicate, I began the preparation of the Appendix in February, 1900, I found that little had been done

* See above, p. xv.

† They are described in a Supplement to the Appendix.

for them. A small number, it is true, had been collated, and many of them showed evident signs of having been carefully perused: the pages or leaves had often been numbered, or slips inserted bearing the title of the MS., and, in most of the Buchanan MSS., lists of contents had been drawn up. But no trace was to be found of any formal catalogue.

In describing the MSS. I have endeavoured to the best of my ability to conform to Professor Wright's recognized methods, but that scholar's unrivalled acquaintance with Syriac literature, and his unique knowledge of the palaeographical and other technical details of Syriac MSS. will be regretfully missed*. As a rule I have (perhaps unnecessarily) reproduced the individual idiosyncrasies of scribes as regards marks of interpunction, the plural points, and the Nestorian ligature 𐤀. Here and there I have been able to present specimen collations (e.g., pp. 988 [17], 1084, 1126 sq., 1132, 1193 sq., 1202, 1241). I regret that time has not permitted me to do this more regularly.

From what has been said concerning the genesis of this catalogue it will be intelligible why such MSS. as Add. 1855—57, 2919, are dealt with in the Appendix, whilst Add. 1854, 2918, which Professor Wright had already described, are in the body of the work. In order to remedy this defect a list of the MSS. has been drawn up (vol. ii. pp. 1255 sqq.), which, in view of the fact that the MSS. in the Appendix, in order to agree with the main portion of the catalogue, had to be arranged in numerical sequence, aims also at presenting a general view of their contents. For details, reference should of course be made to the General Index.

* The following is a list of the more important MSS. or portions of MSS., which have not yet been identified: Dd. 15. 2 (vii.), p. 1004; Oo. 1. 29 (x. xiii. xxi.); Add. 2053; Add. 2054; Add. 2056⁵; Add. 3175 (26), p. 1226; Add. 3745.

In conclusion it is my pleasant duty to acknowledge the courtesy of Professor R. K. Douglas, Keeper of the Department of Oriental Printed Books and Manuscripts, in allowing me to study the Cambridge manuscripts at the British Museum, a privilege which alone made it possible for me to undertake this work. I desire, also, to express my sincerest thanks to those scholars who have allowed me to consult them, in particular, to Mr A. G. Ellis, Superintendent of the Oriental Students' Room, British Museum, and to others whose services are acknowledged in their proper place. To the University Librarian, Mr Jenkinson, to Mr Norman McLean, and to Professor Bevan, I am indebted in many ways for help and advice; they have also read this Introduction and favoured me with suggestions and information. I should mention, however, that the general responsibility for the statements it contains rests with me alone.

The printers and readers of the Pitt Press have, as usual, greatly lessened the labour of proof-reading, but some misprints which were overlooked will be found among the *Additions and Corrections* (pp. xxix, xxx). A few inconsistent transliterations, which, however, will not cause any difficulty, I have allowed to stand.

STANLEY A. COOK.

LONDON,

October, 1901.

*** The palimpsest fragments in the Taylor-Schechter collection, containing *Palestinian Syriac Texts*, have been recently described and edited under that title by Mrs A. S. Lewis and Mrs M. D. Gibson (4to, London, 1900).

ADDITIONS AND CORRECTIONS.

Page 4 line 17 *for*  *read* 

Page 6. Add. 1700. From this ms. Prof. Bensly edited the *Harklean Version of the Epistle to the Hebrews* (Cambridge, 1889), and the *Epistles of S. Clement to the Corinthians* (Rev. R. H. Kennett, Camb. 1899), the latter with a facsimile.

Page 12 line 22 *for* ~~ထူးထူး~~ *read* ~~ထူးထူး~~

„ 14 „ 10 „	اصلا	„ اصلا
„ 52 „ 8 „	جلد	„ جلد
„ 71 „ 21 „	دمج	„ دمج
„ 111 „ 3 „	حقه	„ حقه
„ 117 „ 10 „	تصحيح	„ تصحيح
„ 146 „ 3 „	دسه	„ دسه
„ 158 „ 6 „	مذخر	„ مذخر
„ 158 „ 16 „	Tahmazgard	„ Tahmazgard
„ 190 „ 5 „	مجموعه	„ مجموعه
„ 217 „ 4 „	S.P.C.K. 27	„ Add. 1991
„ 221 „ 2 „	کتب	„ کتب
„ 225 „ 13 „	مذخر	„ مذخر
„ 276 „ 2 „	مجموعه	„ مجموعه
„ 308 „ 5 „	f. 113 b	„ f. 111 b

Page 309 line	4	after	ذِشَٔ	add	(sic)
„ 314 „	6	for	اِفْ	read	اِفْ
„ 318 „	15	„	صَدَدُ صَبَبِ	„	صَدَدُ صَبَبِ
„ 322 „	16	„	فَصَحَدَه	„	صَحَدَه
„ 459 „	16	„	لَحِصَنِ	„	لَحِصَنِ
„ 459 „	17	„	بَعْلَانِ	„	بَعْلَانِ
„ 461 „	2	„	كِرَابِ	„	كِرَابِ
„ 528 „	1	after	وَلَبَّوْ	add	(sic)
„ 528 „	4	„	صَلَا	„	(sic)
„ 596 „	6	„	كُنْ	„	(sic)
„ 597 „	5	„	دَجَمَ	„	(sic)
„ 604 „	3	„	وَقَعَلَا	„	(sic)
„ 632 „	5	for	بَجْدَتِ	read	بَجْنَتِ
„ 650 „	18	after	لَذَذَفِيذِ	add	(sic)

„ 660. Add. 2816 was one of the manuscripts used by M. l'Abbé Nau in his edition of the *Sullāḳā Haunānāyā*.

Page 691 line	6	for	دَبْلَٔ	read	دَبْلَٔ
„ 697 „	3	„	دَبْسَت	„	دَبْسَت
„ 697 „	7	„	1882	„	1881
„ 799 „	15	„	stc	„	sic

„ 800. A portion of Add. 2918 has been edited by the Rev. Arendzen in the *Journal of Theological Studies*, vol. ii., pp. 401—416 (1901).

Page 987 note	for	Kāra	read	Kārā
„ 1032 line 15	„	Prolegomena	„	Polyglot (t. v.)

CATALOGUE

OF

SYRIAC MANUSCRIPTS.

Add. 272

[See Appendix.]

Add. 616

Paper, about 6 $\frac{7}{8}$ in. by 4 $\frac{7}{8}$; 109 leaves, some of which are slightly soiled and torn, but have been carefully mended; quires, signed with letters, originally 12 in number, of 10 leaves (the last has only 9); 21 lines in a page. This manuscript is beautifully written in a regular Nestorian cursive, and dated A.D. 1461. Foll. 11, 12, 19, 20, 31 and 40, are supplies of the xvth cent., in a Jacobite cursive; and ff. 1—10, which take the place of two quires of the original manuscript, are also in a Jacobite cursive, of the xixth cent.

The *Pardaisā da-‘Ēdhen* of ‘Abhd-īshō‘, metropolitan of Šaubā (Nisibis) and Armenia, originally containing the usual 50 poems, with the commentary added by the author in A. Gr. 1627 = A.D. 1316. The writer of the second supplement has, however, omitted the first poem, merely remarking on f. 4 b,

ܡܠܝܟܐ ܕܝܫܘܥ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
 ܡܠܝܟܐ ܕܝܫܘܥ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
 ܡܠܝܟܐ ܕܝܫܘܥ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

ܡܠܝܟܐ ܕܝܫܘܥ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
 ܡܠܝܟܐ ܕܝܫܘܥ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

Add. 1155

[New-Syriac and English lexicon. See Appendix.]

Add. 1166

Paper, about $5\frac{3}{8}$ in. by $3\frac{7}{8}$; 148 leaves, of which the first and last are blank; 15 quires, signed with letters, of 10 leaves, except the 8th, which has only 8; 17 lines. Neatly written in a Jacobite cursive, with mixed punctuation, and dated A.D. 1606.

1. The Psalter, arranged for public service. The fifteen **مَقَصِدَات** are marked in the text, the **مَقَصِدَات** on the margins; and each verse is divided by **٥** for the two divisions of the choir. Title, f. 3 *b*.

מ'לילא ליתחב (sic) צו אבא כהנא; דנעבעלב מלאכות
אבא; דאדוק חלץ; מלאכה; דים; מלאכה; מלאכה;
דאדוק.

The apocryphal Ps. cli. is appended, f. 136 b.

2. The Canticles, viz. the first song of Moses, Exod. xv. 1—21, f. 137 *a*; the song of Isaiah, ch. xlii. 10—13 and xlv. 8, f. 138 *b*; and the second song of Moses, Deut. xxxii. 1—43, f. 139 *a*.

3. A discourse by Mār Ephraim on humility, love of learning, etc., f. 142 *b*,

[illegible]

Fol. 3 *a* is occupied by the figure of a cross in the usual style of interlaced ornament.

On fol. 2*a* there is written in Italian, "Psalterio Syriaco manuscritto", and below in French, "Les pseumes de David en Siriaque, d'une tres belle esriture". Over these inscriptions has been pasted a bit of paper with the words "Pseumes de David en Siriaque".

Add. 1167

Paper, about 8 in. by $5\frac{7}{8}$; 198 leaves. The quires, signed with letters as far as **o**, were originally 15 in number, of 12 leaves, to which a quire of 10 leaves has been prefixed, and another of 8 leaves appended; there are also 3 blank unnumbered leaves at the beginning and 2 at the end; the pages are numbered throughout the 15 original quires; 21 lines in a page. Written in a neat regular Nestorian hand of the xviiith cent.

I. The four Gospels in the Pěshĭtta version, viz.

1. S. Matthew, f. 11 *b*.
2. S. Mark, f. 58 *b*.
3. S. Luke, f. 90 *a*.
4. S. John, f. 144 *a*.

The capitula are numbered separately in each gospel and continuously throughout the four; e.g. f. 182 b, **ح. ٤٠٠ . ب**

II. The Song of Songs, f. 185 b,

دَمَّ جَزْءٌ دُمًّا مَدْمًا دَمْدَمًا

The enumeration of the capitula is carried on through this book as before, e.g. f. 189 *b*, **٥٩ . ٣ . ٢ .**

On ff. 191 *b*—193 *b* another hand has written part of a service for the Passion of our Lord, beginning:

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On ff. 7 *b* and 8 *a* are three rudely and incorrectly written pieces, which appear to be charms. The second runs thus :

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On f. 6 *b* is this entry :—

Baker, Cat. 135. n° 882

311. 1873

This is evidently n° 246 in the Catalogue of the MSS. of Dr. A. Clarke (1835) and n° 14 in the Cat. of Baynes & Son (1836) where it is priced 7£. 7.

The manuscript came therefore from the Christians of S. Thomas in Southern India, and is labelled on the back “EVANG. CHALD. MALAB. 246”.

ADD. 1700

Vellum, about 9½ in. by 6½; 216 leaves; the quires, signed with letters and having a running title on the last leaf of each and the first leaf of the next, are 21 in number, of 10 leaves, except the last, which has only 6, two blank leaves at the end having been cut away; 2 columns of from 36 to 41 lines. Foll. 1—3, 215, and 216 are slightly mutilated, and the outer margin of ff. 43 and 91 has been cut off. Leaves are wanting after ff. 1 and 7, in the Index of Lessons. The writing is a neat regular Jacobite cursive, and the volume is dated A. Gr. 1481 = A.D. 1170.

The whole New Testament according to the Harklensian version, with one notable addition, which will be noticed in its proper place. To each book is prefixed a list of the **ܡܩܠܐ** or *capitula*, which are also noted on the margins of each book

separately. The *lessons*, **לסעוד**, are marked in each Gospel separately; in the Acts and Apostolic Epistles they run on continuously, and similarly in the Pauline Epistles.

I. The four Gospels, viz.

1. S. Matthew f. 11 b.

حبر همدان دمه لالا دلستان .
 انہی کلم قر ہمدان ہمسع . اقصا سوانہ بنی گھلا .
 اسرا زونہ دلانہ بن صکلا .

2. S. Mark, f. 35 a.

3. S. Luke, f. 56 b.

4. S. John, f. 77 *a*.

On f. 96 b we find the following account of this version of the Gospels from the pen of Thomas of Harkel.

[illegible]

6. The third hour of the Friday, f. 100 b,

منہا بلال قحہ بہملا بخملا : اصفہا .

7. The Midday of Friday, f. 101 *a*,

منہا بھلے سے ملے جہاں سے ملے وہاں سے ملے۔

8. The ninth hour of the Friday, f. 102 b,

منہا بلکہ قحطی بہت ہوتی ہے۔

9. The Adoration of the Cross, f. 102 *b*,

۱۲۹۱: ۱۲۹۲: ۱۲۹۳:

10. The Eve of the Saturday of Annunciation, f. 103 *a*,

منہا : منکے : وندھ : ہندھ :

Subscription, f. 103 *a*,

وَلَمْ يَكُنْ لَهُ كُفْرًا شَيْءٌ: وَمَعْنَى: وَكَانَ لَهُ كُفْرًا شَيْءٌ.

III. The Acts of the Apostles, f. 103 b. The index of مقادير being unusually long, the text begins on f. 106 b,

[illegible]

IV. To the Acts are appended the Apostolical Epistles,
viz.

1. The Epistle of S. James, f. 132 *a*.
2. The first Epistle of S. Peter, f. 134 *b*.
3. The second Epistle of S. Peter, f. 137 *a*.
4. The first Epistle of S. John, f. 138 *b*.
5. The second Epistle of S. John, f. 141 *a*.
6. The third Epistle of S. John, f. 141 *b*.
7. The Epistle of S. Jude, f. 141 *b*.

Subscription, f. 142 *b*,

ܡܠܟܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
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V. Here are inserted in this manuscript the two Epistles of S. Clement to the Corinthians, which form no part of the Harklensian version. The translation, of which no other copy is known to exist, appears to belong to the seventh century, and may be assigned to the school of Athanasius of Balad and Jacob of Edessa. For an estimate of its value see Lightfoot, *S. Clement of Rome, Appendix*, p. 238 sqq.

1. The first Epistle, f. 142 *b*,

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Subscription, f. 155 *b*,

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2. The second Epistle, f. 155 *b*,

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Here there are no *capitula*. The numeration of *lessons* runs continuously through the whole of the Acts and Apostolic Epistles, from ܐ, f. 106 *b*, to ܥܒ, f. 159 *a*. For a list of

those in the two Epistles of S. Clement see Lightfoot, *op. cit.* p. 236.

VI. The Pauline Epistles, viz.

1. Romans, f. 159 *b*.
2. 1st Corinthians, f. 169 *a*.
3. 2nd Corinthians, f. 178 *b*.
4. Galatians, f. 185 *b*.
5. Ephesians, f. 189 *a*.
6. Philippians, f. 192 *b*.
7. Colossians, f. 195 *a*.
8. 1st Thessalonians, f. 198 *a*.
9. 2nd Thessalonians, f. 200 *a*.
10. 1st Timothy, f. 201 *b*.
11. 2nd Timothy, f. 204 *b*.
12. Titus, f. 206 *b*.
13. Philemon, f. 207 *b*.
14. Hebrews, f. 208 *b*. Complete, with the exception of a few words on the damaged f. 216.

The numeration of lessons runs through the whole book, from ١, f. 160 *a*, to ٢٢٦, f. 216 *a*.

Subscription, f. 216 b,

[illegible]

מִבְּנֵי־אֵל. [חַגְגֵּי] חֲדָשׁ בְּלִיחֵי־זֶה [מִבְּנֵי־אֵל].
 חֲתָמָה שֶׁבָּא [מִבְּנֵי־אֵל] מִבְּנֵי־אֵל חֲתָמָה
 [אֲשֶׁר] מִבְּנֵי־אֵל בְּכֹחַ מִבְּנֵי־אֵל : [חֲתָמָה] מִבְּנֵי־אֵל
 בְּכֹחַ. : [חֲתָמָה] בְּכֹחַ מִבְּנֵי־אֵל חֲתָמָה בְּלִיחֵי־זֶה
 מִבְּנֵי־אֵל אֵל בְּכֹחַ מִבְּנֵי־אֵל חֲתָמָה בְּכֹחַ מִבְּנֵי־אֵל
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 חֲתָמָה בְּכֹחַ מִבְּנֵי־אֵל חֲתָמָה בְּכֹחַ מִבְּנֵי־אֵל חֲתָמָה
 חֲתָמָה בְּכֹחַ מִבְּנֵי־אֵל חֲתָמָה בְּכֹחַ מִבְּנֵי־אֵל חֲתָמָה
 חֲתָמָה בְּכֹחַ מִבְּנֵי־אֵל חֲתָמָה בְּכֹחַ מִבְּנֵי־אֵל חֲתָמָה
 חֲתָמָה בְּכֹחַ מִבְּנֵי־אֵל חֲתָמָה בְּכֹחַ מִבְּנֵי־אֵל חֲתָמָה

VII. Prefixed to the volume is an Index of Lessons for the whole year, ff. 1—10, entitled, f. 1 b,

מִבְּנֵי־אֵל (sic) מִבְּנֵי־אֵל מִבְּנֵי־אֵל מִבְּנֵי־אֵל
 מִבְּנֵי־אֵל.

It comprises

1. The Gospels, f. 1 b. A leaf is wanting after f. 1. Sub-
 scription, f. 6 b,

חֲתָמָה בְּכֹחַ מִבְּנֵי־אֵל (sic) מִבְּנֵי־אֵל מִבְּנֵי־אֵל
 מִבְּנֵי־אֵל מִבְּנֵי־אֵל מִבְּנֵי־אֵל.

2. The Acts and Apostolic Epistles, f. 7. Title, f. 7 a,
 חֲתָמָה בְּכֹחַ מִבְּנֵי־אֵל מִבְּנֵי־אֵל מִבְּנֵי־אֵל מִבְּנֵי־אֵל
 מִבְּנֵי־אֵל.

Only the first leaf remains.

2. Sunday offices, in *Karshūnī*, viz.

a. The Unction of the Sick, ܐܝܬܝܢ ܬܝܬܝܢܐ, f. 147 b.

b. Prayer on entering the house of a Woman in Childbed, ܫܠܝܬܐ ܕܥܠܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ, f. 148 b.

c. The Churching of a Woman, ܬܝܬܝܢܐ ܕܡܝܬܐ ܕܡܝܬܐ, f. 149 a.

d. The order of Baptism, ܬܝܬܝܢܐ ܕܡܝܬܐ, f. 149 b.

e. The Consecration of clerical Robes, ܬܝܬܝܢܐ ܕܡܝܬܐ, f. 153 a.

f. Prayers for the sick, ܬܝܬܝܢܐ ܕܡܝܬܐ, f. 153 b.

g. Prayer for one possessed of a devil, ܬܝܬܝܢܐ ܕܡܝܬܐ, f. 156 b.

h. Prayer to drive out devils, etc., ܬܝܬܝܢܐ ܕܡܝܬܐ, f. 157 b.

F. 3 a contains the conclusion of a service in *Karshūnī*.

On f. 159 a is written *JL di cailano Perij*.

On f. 166 (a piece of paper pasted on the inside of the cover) we read: *Devocionario en lengua siriaca, del siglo 17º, correspondiente à la Religion, de los Jacobitas Maronitas, Nestorianos &c. lo compré en Marzeille en 1828. J. A. Llobet y da*

Add. 1883.

[Fragments 1—6. See Appendix.]

Add. 1962

Paper, about $11\frac{3}{4}$ in. by $7\frac{3}{4}$; 206 leaves, of which ff. 1, 205 and 206 are modern and blank; some of them are stained with oil, others have been repaired at a recent date; 21 quires, signed with letters, of 10 leaves, except 2, 8, and 12, 5; 28 lines in a page. Written in a good, regular, Nestorian serṭā, of the xvith cent., except ff. 2 and 3, which are of the xviii th.

The Pentateuch, according to the Pēshīṭtā version.

Genesis, f. 2 *b*.

Exodus, f. 52 *b*.

Leviticus, f. 95 *a*.

Numbers, f. 125 *b*.

Deuteronomy, f. 168 *a*.

The last leaf, containing the colophon, has been lost.

The sections of the several books are numbered separately.

Add. 1963

Paper, about 12 in. by $8\frac{3}{8}$; 274 leaves, many of which are stained by water; ff. 1, 273 and 274 are blank; 28 quires, signed with letters, of 10 leaves, except 2 (9), 3 (8), and 4 (7). Written in a good, regular, Nestorian serṭā of the earlier part of the xviii th cent., except ff. 2—4 and 268—272, which were supplied in 1843. The volume contains

The whole *Bēth Mautēbhē* of the Old Testament, according to the Pēshīṭtā version.

1. Joshua, f. 2 *b*.

2. Judges, f. 28 *b*.

3. 1 and 2 Samuel, f. 54 *a*.

4. 1 and 2 Kings, f. 114 *b*. On the margin of f. 114 *b* is written **ספר שמואל**, and the commencement of the second book is marked on the margin of f. 147 *b*,

2. Judges, **שְׁכָנִים בְּתֵב מִלְחָמָה**, f. 21 b.

3. Ruth, **וְהָיָה בְּיָמֵינוּ**, f. 40 b.

4. I Samuel, **וְהָיָה בְּיָמֵינוּ**, f. 43 b.

II Samuel, **וְהָיָה בְּיָמֵינוּ**, f. 68 a.

5. I Kings, **וְהָיָה בְּיָמֵינוּ**, f. 88 b. Subscription, f. 114 b, **וְהָיָה בְּיָמֵינוּ**.

II Kings, **וְהָיָה בְּיָמֵינוּ**, f. 114 b.

6. Proverbs, **וְהָיָה בְּיָמֵינוּ**, f. 136 a.

7. Ecclesiastes, **וְהָיָה בְּיָמֵינוּ**, f. 151 a.

8. The Song of Songs, **וְהָיָה בְּיָמֵינוּ**, f. 156 b.

9. Ecclesiasticus or Siracides, **וְהָיָה בְּיָמֵינוּ**, f. 159 a.

10. Job, **וְהָיָה בְּיָמֵינוּ**, f. 184 b. Missing portion, ch. vi. 4—xiii. 21.

Colophon, f. 198 b, **וְהָיָה בְּיָמֵינוּ**
וְהָיָה בְּיָמֵינוּ... **וְהָיָה בְּיָמֵינוּ**
וְהָיָה בְּיָמֵינוּ... **וְהָיָה בְּיָמֵינוּ**
וְהָיָה בְּיָמֵינוּ... **וְהָיָה בְּיָמֵינוּ**
וְהָיָה בְּיָמֵינוּ... **וְהָיָה בְּיָמֵינוּ**
וְהָיָה בְּיָמֵינוּ... **וְהָיָה בְּיָמֵינוּ**

The larger sections are marked throughout the volume, with double numeration on the margins. Smaller sections are

noted with ⬤⬤⬤ in text and margin. The titles of the several books are gilded.

The text of this MS. has been carefully corrected by readers. The margins contain some Syriac and Arabic glosses, mostly of later date.

ADD. 1965

Paper, about 10½ in. by 7⅛; 257 leaves, the last of which is a little torn; 26 quires, signed with letters, of 10 leaves, except the first and last, which have 9 and 8; 26 lines. Written in a neat, regular, Nestorian serṭā, and dated A. Gr. 1804 = A.D. 1493. The volume contains

The Prophetical Books of the Old Testament, according to the Pēshīṭtā version.

1. Isaiah, f. 1 *b*.
2. The twelve minor Prophets, f. 57 *b*. Hosea, f. 57 *b*; Joel, f. 66 *a*; Amos, f. 69 *a*; Obadiah, f. 76 *a*; Jonah, f. 77 *a*; Micha, f. 79 *a*; Nahum, f. 84 *a*; Habakkuk, f. 86 *a*; Zephaniah, f. 88 *b*; Haggai, f. 91 *a*; Zechariah, f. 93 *a*; Malachi, f. 103 *a*.
3. Jeremiah, f. 106 *a*.
4. Ezekiel, f. 178 *a*.
5. Daniel, f. 234 *b*; with rubricated glosses in the latter part, ff. 252—4. To it are annexed
 - a*. Bel, f. 255 *a*.
 - b*. The Dragon, f. 256 *b*.

There is a continuous marginal division into 131 sections (f. 255 *a*), and the sections of each book are separately numbered.

The colophon states that this MS. was written in the year 1804 = A.D. 1493, when Simeon was catholic patriarch and Elias metropolitan of Nineveh, by one Gabriel for his cousin the priest John, son of Simeon.

ܠܠܗ. ܥܕ ܐܡܢ ܠܡܠܟܐ ܕܥܠܡܐ. ܐܢܝܢ ܝܕܥܝܢ ܠܡܠܟܐ
 ܕܠܠܗ. ܡܠܐ ܕܥܬܝܩܐ ܝܦܩܥ ܡܢ ܬܠܐ ܕܝܠܥܝܩܐ. ܕܥܬܝܩܐ
 ܕܥܬܝܩܐ ܠܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ
 ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ
 ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ
 ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ

Ps. xxviii. f. 28 b.

ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ
 ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ
 ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ
 ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ
 ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ
 ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ
 ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ
 ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ

Ps. xlv. f. 46 a.

ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ
 ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ. ܡܠܟܐ ܕܥܬܝܩܐ

ܐܠܗܝܡܢܐ ܕܢܝܢܐ ܕܡܝܚܐ ܕܠܝܠܐ ܕܡܝܚܐ ܕܠܝܠܐ ܕܡܝܚܐ
 ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ

2. The Canticles.

a. The first Song of Moses, Exod. xv. 1—21, f. 156 a.

ܐܠܗܝܡܢܐ ܕܢܝܢܐ ܕܡܝܚܐ ܕܠܝܠܐ ܕܡܝܚܐ ܕܠܝܠܐ ܕܡܝܚܐ
 ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ

b. The Song of Isaiah, ch. xlii. 10—13, xlv. 8, f. 157 b.

ܐܠܗܝܡܢܐ ܕܢܝܢܐ ܕܡܝܚܐ ܕܠܝܠܐ ܕܡܝܚܐ ܕܠܝܠܐ ܕܡܝܚܐ

c. The second Song of Moses, Deut. xxxii. 1—21 (first half), f. 158 a.

ܐܠܗܝܡܢܐ ܕܢܝܢܐ ܕܡܝܚܐ ܕܠܝܠܐ ܕܡܝܚܐ ܕܠܝܠܐ ܕܡܝܚܐ
 ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ

d. The third Song of Moses, Deut. xxxii. 21 (second half)—43, f. 160 a.

ܐܠܗܝܡܢܐ ܕܢܝܢܐ ܕܡܝܚܐ ܕܠܝܠܐ ܕܡܝܚܐ ܕܠܝܠܐ ܕܡܝܚܐ
 ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ

3. Hymns entitled ܐܠܗܝܡܢܐ ܕܢܝܢܐ.

a. For the Sundays and Dominical Festivals, except the Nativity, by Mār Narsai, f. 162 a:

ܐܠܗܝܡܢܐ ܕܢܝܢܐ ܕܡܝܚܐ ܕܠܝܠܐ ܕܡܝܚܐ ܕܠܝܠܐ ܕܡܝܚܐ
 ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ
 ܐܠܗܝܡܢܐ ܕܢܝܢܐ ܕܡܝܚܐ ܕܠܝܠܐ ܕܡܝܚܐ ܕܠܝܠܐ ܕܡܝܚܐ
 ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ

b. For the morning of Sunday, by Mār Ephraim, acrostich, f. 162 b :

ܕܥܩܕܐ ܕܒܝܕܬܬܐ. ܕܡܡܐ ܠܡܕ ܕܥܦܪܐܝܡ. ܫܡܫܐ
 ܕܐ ܡܠ ܕܐܕܐ ܕܥܝܢ ܕܡܡܐ. ܡܡܐ ܕܐܢܐ ܕܕܐܬ
 ܕܐܢܐ ܫܡܫܐ ܕܐܕܐ ܕܥܦܪܐܝܡ. ܡܡܐ ܕܐܢܐ ܕܐܬ
 ܕܐܬܬܐ. ܡܡܐ ܕܐܬܬܐ ܕܐܬܬܐ ܕܐܬܬܐ. ܡܡܐ ܕܐܬܬܐ
 ܕܐܬܬܐ : ܕܐܬܬܐ ܕܐܬܬܐ ܕܐܬܬܐ. ܡܡܐ ܕܐܬܬܐ
 ܕܐܬܬܐ : ܡܡܐ ܕܐܬܬܐ ܕܐܬܬܐ. ܡܡܐ ܕܐܬܬܐ
 ܕܐܬܬܐ. ܡܡ.

c. By Narsai, f. 164 a :

ܫܡܫܐ ܕܡܡܐ ܕܐܬܬܐ. ܕܐܬܬܐ ܕܐܬܬܐ. ܡܡܐ
 ܕܐܬܬܐ ܕܡܡܐ : ܐܬܬܐ ܕܐܬܬܐ ܕܡܡܐ. ܡܡܐ ܕܐܬܬܐ
 ܕܐܬܬܐ ܕܡܡܐ ܕܐܬܬܐ. ܡܡܐ ܕܐܬܬܐ ܕܡܡܐ :
 ܡܡܐ ܕܐܬܬܐ ܕܡܡܐ ܕܐܬܬܐ. ܡܡܐ ܕܐܬܬܐ ܕܡܡܐ :
 ܡܡܐ ܕܐܬܬܐ ܕܡܡܐ.

d. The Song of the three holy Children, ܕܥܦܪܐܝܡ, f. 165 a, from v. 35 to the end, which is altered thus :

ܕܥܦܪܐܝܡ ܕܥܦܪܐܝܡ ܕܥܦܪܐܝܡ. ܕܥܦܪܐܝܡ
 ܕܥܦܪܐܝܡ ܕܥܦܪܐܝܡ. ܕܥܦܪܐܝܡ ܕܥܦܪܐܝܡ.

ܠܡܢ ܝܙܕܝܢ. ܡܕܢ ܒܥܡܕ ܡܠܝܕܝܢ : ܕܝܠܝܬ ܬܒܝܬܝܝܢ
 ܕܡܠܝܬ ܝܙܕܝܢ

i. Another, for the Dominical festivals, by Yazdān, f. 168 a:

ܠܡܢ ܝܙܕܝܢ ܕܝܠܝܬ ܡܕܢܝܢ. ܕܝܠܝܬ ܠܝܘܕܝܢ ܕܝܠܝܬ. ܡܝܠܝܬ
 ܡܕܢ ܠܝܘܕܝܢ ܕܝܠܝܬ : ܡܝܠܝܬ ܡܕܢ ܠܡܝܬ ܡܕܢ

j. Another, eucharistic, f. 169 a:

ܠܡܢ ܝܙܕܝܢ ܕܝܠܝܬ ܡܕܢܝܢ ܡܝܠܝܬ ܡܕܢܝܢ ܡܝܬܝܢ. ܠܡܢ
 ܕܝܠܝܬ ܕܝܠܝܬ ܕܝܠܝܬ

k. Another, for the eucharist on the ferial days, by the patriarch Timothy I, f. 169 a:

ܠܡܢ ܝܙܕܝܢ ܕܝܠܝܬ ܡܕܢܝܢ. ܕܝܠܝܬ ܡܕܢܝܢ ܡܝܬܝܢ
 ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ. ܕܝܠܝܬ ܡܕܢܝܢ ܡܝܬܝܢ ܡܝܬܝܢ :
 ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ.

l. For the ferial days, ܡܕܢܝܢ ܡܝܬܝܢ, f. 169 b.

a. For the night of Monday, by Mār Abraham of Beth Rabban, f. 169 b:

ܕܝܠܝܬ ܡܕܢܝܢ. ܕܝܠܝܬ ܡܕܢܝܢ ܡܝܬܝܢ ܡܝܬܝܢ. ܕܝܠܝܬ
 ܡܕܢܝܢ ܡܝܬܝܢ ܡܝܬܝܢ. ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ. ܡܝܬܝܢ
 ܡܝܬܝܢ.

β. For the morning of the ferial days, by Mār Ephraim, f. 170 a:

ܠܡܢ ܝܙܕܝܢ ܕܝܠܝܬ ܡܕܢܝܢ. ܕܝܠܝܬ ܡܕܢܝܢ ܡܝܬܝܢ.

ܠܐ ܐܡܪܝܢܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܠܐ ܐܡܪܝܢܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

γ. For the night of Tuesday, by Thomas of Edessa,
 f. 170 b:

ܕܠܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

δ. For the night of Wednesday, by Mār Abimelech,
 f. 171 a:

ܕܠܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

ε. For the night of Thursday, by Mār Ephraim, f. 171 b:

ܕܠܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

ζ. For the night of Friday, by Mār John of Beth Rab-
 ban, f. 172 b:

ܕܠܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

ܠ. For the night of Saturday, by Mār Ephraim, f. 173 b:

ܕܠܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

m. For Sundays, ܡܠܟܐ ܕܡܕܢܚܐ, f. 173 b :

a. For compline, by Bābhai the elder, f. 173 b :

ܕܡܡܕܢܚܐ ܕܡܠܟܐ ܕܡܕܢܚܐ. ܡܠܟܐ ܕܡܕܢܚܐ ܕܡܠܟܐ ܕܡܕܢܚܐ.
 ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ.
 ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ.
 ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ.

β. For the Annunciation and the Nativity, by the same, f. 174 a :

ܕܡܡܕܢܚܐ ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ.
 ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ.

γ. For the night of Sunday in the week of the Epiphany, by Bābhai bar Nēšibhnāyē, f. 175 a :

ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ.
 ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ.
 ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ.

δ. For the Consecration of the Church, by Mār George, metropolitan of Nisibis, f. 176 b :

ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ.
 ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ.
 ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ. ܕܡܠܟܐ ܕܡܕܢܚܐ.

ε. For the Fridays of Lent and the Prayer of the Ninevites, by Bābhai bar Nēsibhnāyē, f. 177 *b* :

ܠܫܢܐ ܕܡܕܢܚܐ ܕܥܝܬܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

ς. Another, for the Prayer of the Ninevites, by the same, f. 178 *a* :

ܠܫܢܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

ζ. Another, for Lent, by Bābhai the elder, f. 178 *a* :

ܠܫܢܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

η. Another, for the Saturdays in Lent on which there is no celebration of the eucharist, at compline, by Mār Simeon bar Šabbā'ē the patriarch, f. 178 *b* :

ܠܫܢܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

θ. Another, to be read at evening in Lent, and at the close of the daily hours, f. 179 b :

ܬܡܝܕܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ

n. For the week of Summer.

a. Alphabetical, with a final ܐ, f. 180 a :

ܬܡܝܕܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ

β. Alphabetical, with a final ܐ, f. 181 b :

ܬܡܝܕܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ

o. ܬܡܝܕܐ, *conciones* or prayers spoken by the deacon, f. 183 a.

a. For the evening of every day, f. 183 a.

β. Another, ܬܡܝܕܐ, f. 184 a.

γ. At compline, ܬܡܝܕܐ, f. 186 b.

δ. Another, ܬܡܝܕܐ ܕܥܝܢܐ ܕܥܝܢܐ, f. 187 a.

ε. For Lent, ܬܡܝܕܐ, f. 187 b.

ς. For Lent, f. 187 b.

ζ. Another, f. 188 *b*,

❖ ܐܢܝܢ ܕܐܡܪ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

η. Another for Lent, ܡܠܟܐ, f. 192 *a*.

θ. Another, ܡܠܟܐ, f. 193 *a*.

ι. For the Friday of Lazarus, ܡܠܟܐ ܕܡܠܟܐ, f. 194 *b*.

κ. For the Friday of the Crucifixion, ܡܠܟܐ ܕܡܠܟܐ, f. 195 *b*.

λ. Eucharistic, f. 196 *a*, ܡܠܟܐ ܕܡܠܟܐ.

μ. Another, f. 196 *b*.

ν. Another, f. 197 *a*.

ο. Another, f. 198 *a*.

Subscription, f. 198 *a*,

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

p. Hymns of the martyrs, for the evening and morning of each ferial day, twelve in number, f. 198 *b*,

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Subscription, f. 230 *b*,

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

❖ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

The colophon, f. 230 *b*, states that this volume was finished on the 27th of Tāmūz, A.G. 2137 = A.D. 1826 = A.H. 1242, when Leo XII was Pope of Rome, Joseph V patriarch of the Chaldeans at Āmid, Basil bishop of Nisībis, and Joseph bishop

ܟ ܠ ܬܦܐ ܕܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ
 ܕܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ
 (f. 233 a) ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ
 ܕܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ
 ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ
 ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ
 ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ
 ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ
 ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ
 ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ
 ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ ܐܝܝܠܐ

This volume has many ornamental head and tail-pieces. The 'unwān, f. 4 b, is gilded, and also f. 234 a, which contains the Arabic sentence

من كان للعدرا عبدا
 فلا يناله الهلاك ابدا

The binding is also neat.

Add. 1967

Vellum, about 11½ in. by 8 ; 265 leaves, a few of which, near the beginning, are somewhat stained and soiled ; 27 quires signed with letters, of 10 leaves, except the first, which has 9, and the last, which has only 6 ; 2 columns of from 29 to 33 lines. The writing is a fine, regular Nestorian Estrangēlā of the xiii th cent. (see below), very carefully pointed. Foll. 100—109, 130, 131, 138, 139, and 249—265, are paper supplies of A. Gr. 2013 = A.D. 1702. It contains

The New Testament, according to the Pēshīttā version.

1. The four Gospels.

S. Matthew, f. 2 *b*.

S. Mark, f. 38 *b*.

S. Luke, f. 60 *b*.

S. John, f. 99 *b*.

2. The Acts, f. 129 *a*; and the Catholic Epistles, viz. S. James, f. 170 *b*; S. Peter, f. 174 *b*; S. John, f. 179 *a*.

3. The Pauline Epistles, viz.

Romans, f. 183 *a*; 1 Corinthians, f. 197 *b*; 2 Corinthians, f. 212 *b*; Galatians, f. 223 *a*; Ephesians, f. 228 *a*; Philippians, f. 233 *b*; Colossians, f. 237 *a*; 1 Thessalonians, f. 240 *b*; 2 Thessalonians, f. 244 *a*; 1 Timothy, f. 245 *b*; 2 Timothy, f. 250 *a*; Titus, f. 252 *b*; Philemon, f. 254 *b*; Hebrews, f. 255 *a*.

The large sections are marked on the margins with a double numeration, one for the whole book, the other for the Gospels, the Acts and Catholic Epistles, and the Pauline Epistles. Smaller sections are indicated by coloured points $\cdot\phi\cdot$ in the text and on the margin. There are a very few marginal notes referring to matters of reading and punctuation.

The subscription, f. 265 *b*, informs us that this MS. was repaired by the deacon George, son of the priest Daniel, in the year 2013 = A.D. 1702.

ܠܠܝܬܝܢ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
ܠܠܝܬܝܢ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

On f. 1 *a* is a note, much effaced and in parts quite illegible, which states that, in the time of the Catholic patriarch Denhā, this MS. was written for Fakhr ad-Dīn Ibrāhīm, son of Jamāl ad-Dīn Ishāq, son of Shams ad-Dīn, son of the Khwājā Ibrāhīm, of the city of Hamadhān. As Denhā I. sat from November 1577 (A.D. 1265) to February 1592 (A.D. 1281), the date, which is almost illegible, must fall between those years. The first two

letters seem to be clearly **𐤁𐤕**, and the last to be **𐤁**; if so, the remainder should be either **𐤎** (1577 = A.D. 1265) or **𐤎** (1587 = A.D. 1275).

𐤕𐤁𐤏𐤕𐤕 𐤕𐤕𐤏 𐤁 𐤏𐤕

.𐤕𐤕𐤏𐤕𐤕

𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕𐤕
 𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕𐤕
 𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕 [𐤕𐤕𐤕]𐤕𐤕 𐤕𐤕𐤕𐤕
 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕
 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕
 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕
 𐤕𐤕𐤕𐤕 𐤕𐤕 [𐤕𐤕𐤕𐤕] 𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕
 .𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕
 𐤕𐤕𐤕 (sic) 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 (?) 𐤕𐤕𐤕
 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕
 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕
 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕 (?) 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕
 (?) 𐤕 𐤕𐤕 𐤕𐤕𐤕 . 𐤕𐤕𐤕

.

Add. 1968

Vellum, about $7\frac{1}{4}$ in. by $10\frac{1}{8}$; 227 leaves, of which ff. 181—196 are a later supply on paper. F. 1 is only half a leaf, and some other leaves are slightly damaged, e.g. ff. 79 and 217. The quires are now 25 in number, of 10 leaves, with the exception of 𐤁, which has 12. The signatures are letters. There are lacunæ after ff. 1, 11, 19, 32, 180, 196, 216, 222, 225, 226 and 227. There are from 30 to 34 lines in a page. This MS. is

2 Thessalonians, f. 220 *b*.

1 Timothy, f. 222 *a*. Missing portion, ch. ii. 1 to the end.

2 Timothy, f. 223 *a*. Missing portion, ch. i. 1—ii. 4.

Titus, f. 224 *b*. Missing portion, ch. ii. 12 to the end.

Philemon, wanting.

Hebrews, f. 226 *a*. Missing portions, ch. i. 1—14, iii. 12—v. 6, and vii. 2 to the end.

The large sections are marked throughout on the margin with a double numeration, one for the whole MS., and another for each Gospel, the Acts and Catholic Epistles, and the Pauline Epistles.

There are a few marginal annotations, relating to matters of reading and pronunciation.

ADD. 1969

Vellum, about 6½ in. by 5; 266 leaves, a few of which are soiled and mutilated, especially f. 130; 27 quires, signed with letters, mostly of 10 leaves (I, 11; II, 9; III, 11; IV and V, 12; VI only 1); two columns, 25 to 30 lines. Written in a neat, regular, Jacobite *serṭā*, of the xiith or xiiith cent. Foll. 1—11 are a paper supply of the present cent. in a Nestorian hand.

The New Testament according to the Pēshittā version.

1. The Gospels.

a. S. Matthew, f. 1 *b*.

b. S. Mark, f. 41 *a*.

c. S. Luke, f. 65 *a*.

d. S. John, f. 107 *a*.

2. The Acts of the Apostles, f. 140 *b*.

3. The Catholic Epistles.

a. S. James, f. 179 *a*.

b. S. Peter, f. 182 *b*.

c. S. John, f. 186 *a*.

4. The Pauline Epistles.

- a.* Romans, f. 189 *b.*
- b.* 1 Corinthians, f. 203 *b.*
- c.* 2 Corinthians, f. 218 *a.*
- d.* Galatians, f. 227 *b.*
- e.* Ephesians, f. 232 *a.*
- f.* Philippians, f. 236 *b.*
- g.* Colossians, f. 240 *a.*
- h.* 1 Thessalonians, f. 243 *b.*
- i.* 2 Thessalonians, f. 246 *a.*
- j.* 1 Timothy, f. 247 *b.*
- k.* 2 Timothy, f. 251 *b.*
- l.* Titus, f. 254 *b.*
- m.* Philemon, f. 256 *a.*
- n.* Hebrews, f. 257 *a.*

The text exhibits many Greek vowels and the points *rukkākh* and *kuṣhshāi* in red.

The sections are marked throughout the volume (*mo*, f. 263 *b.*), as well as in each book separately.

In the Gospels, and also in the Pauline Epistles, many lessons are noted on the margins, in red ink, with the letter *o* in the text. Others in black ink are of later date.

The leaf containing the colophon has been lost.

Add. 1970

Paper, about 8½ in. by 6; 115 leaves, many of which are much stained by water; 12 quires signed with letters, of 10 leaves, except the first, which has now only 9, and the last, which has only 4. There are 2 blank leaves at the beginning of the volume. One leaf is wanting after f. 2. There are 19 or 20 lines in each full page. It is written in a good, regular Nestorian *serṭā* of the xviii th cent., fully pointed. The watermark of the paper is 3 crescents (*o o o*).

מִלְכֵּם חַסְדֵּיךָ בְּכִסְיֵךָ הַמֶּלֶךְ זִסְיָא בְּזִנְיָא מְהֵרָה
יִתְקַלָּם.

2. Joshua, spiritual and material commentary, f. 18 *a*. Sub-
scription, f. 20 *b*,

מִלְכֵּם הַמֶּלֶךְ זִסְיָא מְהֵרָה בְּזִנְיָא בְּעֵשֶׂה חַסְדֵּךָ. בְּזִנְיָא
חַסְדֵּךָ בְּעֵשֶׂה חַסְדֵּךָ בְּזִנְיָא.

3. Judges, spiritual and material commentary, f. 20 *b*,

הַמֶּלֶךְ זִסְיָא מְהֵרָה בְּזִנְיָא בְּעֵשֶׂה חַסְדֵּךָ (sic) בְּזִנְיָא
יִתְקַלָּם.

4. Isaiah, spiritual commentary, f. 24 *b*,

הַמֶּלֶךְ זִסְיָא בְּזִנְיָא בְּזִנְיָא.

5. Ezekiel, spiritual commentary, f. 68 *b*,

הַמֶּלֶךְ זִסְיָא בְּזִנְיָא בְּזִנְיָא.

6. Daniel, spiritual and material commentary, f. 86 *b*,

הַמֶּלֶךְ זִסְיָא מְהֵרָה בְּזִנְיָא בְּזִנְיָא בְּזִנְיָא
יִתְקַלָּם.

7. Jeremiah, material commentary,

לֹא חַסְדֵּךָ מִן הַמֶּלֶךְ זִסְיָא בְּזִנְיָא בְּזִנְיָא
בְּזִנְיָא בְּזִנְיָא בְּזִנְיָא. חַסְדֵּךָ בְּזִנְיָא
בְּזִנְיָא בְּזִנְיָא בְּזִנְיָא בְּזִנְיָא בְּזִנְיָא
הַמֶּלֶךְ זִסְיָא בְּזִנְיָא בְּזִנְיָא.

according to the LXX. f. 100 *a*; according to the Peshittā, f.
103 *b*. Subscription, f. 114 *a*,

מִלְכֵּם הַמֶּלֶךְ זִסְיָא בְּזִנְיָא בְּזִנְיָא.

8. Samuel, spiritual commentary, f. 114 *a*,

መመል ወመሰላከላ ነገሩ ፡፡ ማሳሰቢያ ለሕዝቡ ፡፡

material commentary, f. 115 *b*.

9. Kings, material commentary, f. 120 *b*,

መመል ወመሰላከላ ነገሩ ፡፡

At the end is a note on the captivities, f. 129 *a*,

ወዘተ ወዘተ ፡፡ ማሳሰቢያ ለሕዝቡ ፡፡

ወዘተ ወዘተ ፡፡ ማሳሰቢያ ለሕዝቡ ፡፡ (f. 129 *b*)

ወዘተ ወዘተ ፡፡ ማሳሰቢያ ለሕዝቡ ፡፡

ወዘተ ወዘተ ፡፡ ማሳሰቢያ ለሕዝቡ ፡፡ (sic)

ወዘተ ወዘተ ፡፡

10. Proverbs, spiritual commentary, according to the LXX.,
f. 129 *b*, መመል ወመሰላከላ ነገሩ ፡፡

Subscription, f. 141 *b*,

ወዘተ ወዘተ ፡፡ ማሳሰቢያ ለሕዝቡ ፡፡

ወዘተ ወዘተ ፡፡ ማሳሰቢያ ለሕዝቡ ፡፡ (sic)

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11. The Minor Prophets, spiritual commentary; viz. Hosea,
f. 142 *a*; Joel, f. 144 *b*; Amos, f. 145 *b*; Obadiah, f. 147 *a*;
Jonah, *ibid.*; Micah, f. 148 *a*; Nahum, f. 150 *a*; Habakkuk, f.
151 *a*; Haggai, f. 152 *a*; Zephaniah, f. 152 *b*; Zechariah, f. 153 *b*.

12. Job, second commentary, spiritual and material, according
to the Peshittā, f. 161 *b*,

ܘܡܥܡܐ ܕܠܩܝܬܐ ܕܐܡܬ ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ
ܘܡܥܡܐ ܕܠܩܝܬܐ ܕܐܡܬ ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ.

Imperfect at the end.

This manuscript is considerably older than the Parisian codex, Supplém. 92 (see Zotenberg's *Catal.*, no. 66), which is dated A. Gr. 1665 = A.D. 1354.

Fol. 1 contains a deed of purchase of this volume, barbarously scrawled, by Matthew ibn Behnām, ܡܬܬܝܝܬܐ ܕܡܬܬܝܝܬܐ, from ܡܬܬܝܝܬܐ ܕܡܬܬܝܝܬܐ (*sic*), A.D. 1831.

Add. 1973

Paper, about 8½ in. by 6¼; 323 leaves, some of which are stained by water and slightly mutilated, e.g. ff. 64, 145 and 169; 33 quires, signed with letters, mostly of 10 leaves (ܐ had originally 12); leaves are now wanting at the beginning and after ff. 4, 5, 25, 315 and 323; 18 or 19 lines in a page. The writing is a good, regular, Nestorian *serṭā*. This manuscript is dated A. Gr. 1998 = A.D. 1687 (watermark, the three crescents). It contains

Works of ʾĪshōʿ-dādh Marōzāyā (of Marō or Merv), bishop of Ḥēdhattā or al-Ḥadīthah, ܡܬܬܝܝܬܐ ܕܡܬܬܝܝܬܐ, near Moṣul (see *B. O.* iii. 1, p. 210).

I. Extracts from his commentary on part of the Old Testament, viz. Genesis and Exodus. Imperfect. Subscription, f. 12 b,

ܘܡܥܡܐ ܕܠܩܝܬܐ ܕܐܡܬ ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ

II. The commentary on the Four Gospels; viz.

1. S. Matthew, f. 13 a,

ܘܡܥܡܐ ܕܠܩܝܬܐ ܕܐܡܬ ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ

[illegible]

2. S. Mark, f. 145 *b*.
3. S. Luke, f. 169 *b*.
4. S. John, f. 237 *a*.

The colophon, now imperfect, f. 323 *b*, gives the date as above, and states that this manuscript was begun in the village of 'Abhd-īshō' in the district of Ṣapnā (see Hoffmann, *Auszüge aus syr. Akten pers. Märtyrer*, p. 192 sq.)

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79a a large space has been left blank for an ornament, but never filled up. The volume contains

A Lectionary from the Gospels for the Sundays, Festivals and Commemorations of the whole Year, according to the use of the Church of Mosul, f. 3*b* :

مَعْدِنِ لَمَدَات دَجَّ بَدِيَّ دِيَهْ بَلِيَهْ هَلِيَهْ
دِيَهْ بَلِيَهْ مَعْدِنِ دَجَّ بَلِيَهْ دِيَهْ بَلِيَهْ دِيَهْ
دِيَهْ بَلِيَهْ دِيَهْ بَلِيَهْ دِيَهْ بَلِيَهْ دِيَهْ

The text is fully pointed with all the vowels, marks of interpunction, intonation, etc.

1. The first Sunday of the Annunciation, f. 3*b*,

[illegible]

S. Luke i. 1—25.

2. The second Sunday of the Annunciation, f. 5 *a*,

دېښتکتا د هغه د ❖ دخه شته د ده د

S. Luke i. 26—56.

3. The third Sunday of the Annunciation, f. 6 a,

[illegible]

S. Luke i. 57—80.

4. The fourth Sunday of the Annunciation, f. 7 *a*,

دېښتکتې د ژوندکې د همدندې. د دودونو شلې ماسې د چا ژبې.

S. Matthew i. 18—25.

5. The Nativity of our Lord, f. 7 *b*,

دَیْدَیْدُ دَیْدُ دَیْدُ دَیْدُ

S. Luke ii. 1—20.

13. The first Sunday after the Epiphany, f. 15 *b*,

ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ
ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ

S. Luke iv. 14—30.

14. Monday after the Epiphany, Prayer of the Virgins, f. 16 *b*,

ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ
ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ
ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ
ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ

S. John xvi. 23—33.

15. Tuesday after the Epiphany, f. 16 *b*,

ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ
ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ
ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ

S. Matthew vii. 1—14.

16. Wednesday after the Epiphany, f. 16 *b*,

ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ
ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ
ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ

S. Luke xviii. 1—14.

17. Thursday after the Epiphany, the Commemoration of
Mār John Azraḳ, f. 16 *b*,

ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ
ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ
ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ ܕܒܝܨܬܝܬܐ

S. Matthew xxiv. 45—xxv. 23.

18. The Commemoration of S. Peter and S. Paul, f. 16 *b*,

ܕܕܗܒܕܢܐ ܕܦܥܠܐ ܡܥܠܐ.

S. Matthew xvi. 13—19; S. John xxi. 15—25.

19. The second Sunday after the Epiphany, f. 18 *a*,

ܕܕܗܒܕܢܐ ܕܦܥܠܐ ܕܦܥܠܐ ܕܦܥܠܐ.

S. John i. 1—28.

20. The Commemoration of the Evangelists, f. 19 *b*,

ܕܕܗܒܕܢܐ ܕܦܥܠܐ ܕܦܥܠܐ.

S. Matthew ix. 35—x. 15.

21. The third Sunday after the Epiphany, f. 20 *b*,

ܕܕܗܒܕܢܐ ܕܦܥܠܐ ܕܦܥܠܐ ܕܦܥܠܐ.

S. John i. 29—42.

22. The Commemoration of S. Stephen, f. 21 *a*,

ܕܕܗܒܕܢܐ ܕܦܥܠܐ ܕܦܥܠܐ.

S. Matthew xi. 20—30, xxiii. 29—39.

23. The fourth Sunday after the Epiphany, f. 22 *b*,

ܕܕܗܒܕܢܐ ܕܦܥܠܐ ܕܦܥܠܐ ܕܦܥܠܐ ܕܦܥܠܐ.

S. John i. 43—ii. 11.

24. The Commemoration of the Greek Doctors, f. 23 *b*,

ܕܕܗܒܕܢܐ ܕܦܥܠܐ ܕܦܥܠܐ.

S. Matthew iv. 23—v. 19.

25. The fifth Sunday after the Epiphany, f. 25 *a*,

ܕܕܗܒܕܢܐ ܕܦܥܠܐ ܕܦܥܠܐ ܕܦܥܠܐ ܕܦܥܠܐ.

S. John ii. 23—iii. 21.

41. Thursday in do., f. 36 *b*,

ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ.

S. Matthew vi. 19—34.

42. Friday in do., f. 37 *b*,

ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ.

S. Matthew vii. 1—14.

43. The second Sunday in Lent, f. 38 *a*,

ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ.

S. Matthew vii. 15—27.

44. The second Friday in Lent, f. 39 *a*,

ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ.

S. Matthew xviii. 23—35.

45. The third Sunday in Lent, f. 39 *b*,

ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ.

S. Matthew xx. 17—28.

46. The third Friday in Lent, f. 40 *b*,

ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ.

S. Mark xii. 13—34.

47. The fourth Sunday in Lent, f. 42 *a*,

ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ.

S. Matthew xxi. 23—46.

48. Monday of the mid week in Lent, f. 43 *b*,

ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ.

S. John v. 1—18.

57. The seventh Sunday in Lent, and the Festival of the Palms, f. 56 b,

دِسْجَتِیَّتْ دَجَبْدَ دَحْمَدُ دِجْلِدْ دِوَسْجَلْ.

S. Matthew xx. 29—xxi. 22.

58. Monday of the last week in Lent, f. 58 *a*,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

S. John xi. 47—xii. 11.

59. Tuesday of do., f. 59 b.

دِیَاگَاجَت دِجَتَا دَسْتَا دِجَمَ.

S. John xii. 12—43.

60. Wednesday of do.; f. 61 *a*,

دِيْزِجُتْ دِيْخْتَا دِيْمَدَا دِيْجُوْمَدَا.

S. John xiii. 1—17.

61. Thursday of the Passover, f. 62 *b*,

جَبَّحْتُمُ الْمَالَ دَیْسَهُ.

S. Matthew xxvi. 1—5, 14—24; S. John xiii. 22—27; S. Matthew xxvi. 25—30.

62. The Night (Eve) of the Friday of the Passion, f. 63 b,

دِيْلِكُمْ دِيْحْدَه جِهْتُمْ دِيْمَكُمْ.

S. Matthew xxvi. 31—44; S. Luke xxii. 43—45; S. Matthew
xxvi. 45—75.

63. The Day of the Friday of the Passion, f. 66 b,

בְּמִצְוֵי הַיְּהוָה יֵשֶׁב.

S. Luke xxii. 63—xxiii. 12; S. Matthew xxvii. 19; S. Luke xxiii. 13—23; S. Matthew xxvii. 24, 25; S. Luke xxiii. 24—45; S. Matthew xxvii. 51—54; S. John xix. 23—42.

64. The Day of the Great Saturday, f. 70 *b*,

ܒܝܬܐ ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ.

S. Matthew xxvii. 62—66.

65. The Mysteries (celebration of the Eucharist) on the Great Saturday, f. 71 *a*,

ܒܝܬܐ ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ.

S. Matthew xxviii.

66. The Morning of the Resurrection, f. 72 *a*,

ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ.

S. Luke xxiv. 1—12.

67. The Sunday of the Resurrection, f. 73 *a*,

ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ.

S. John xx. 1—18.

68. Monday of the Week of Weeks, f. 74 *a*,

ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ.

S. John xiv. 18—31.

69. Tuesday of do., f. 75 *a*,

ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ.

S. Luke xxiv. 13—35.

70. Wednesday of do., f. 76 *a*,

ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ.

S. John xv. 1—25.

71. Thursday of do., f. 77 *b*,

ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ.

ܕܝܫܬܝܬܐ ܕܝܫܬܝܬܐ.

S. Matthew ix. 35—x. 15.

72. The Friday of the Confessors, f. 77 *b*,

ܕܝܚܕܝܬܐ ܕܡܥܬܐ ܕܝܚܕܝܬܐ.

S. Matthew x. 16—33.

73. The New Sunday, f. 79 *a*,

ܕܝܚܕܝܬܐ ܕܝܚܕܝܬܐ.

S. John xx. 19—31.

74. The Commemoration of S. George, f. 80 *a*,

ܕܝܚܕܝܬܐ ܕܝܚܕܝܬܐ ܕܝܚܕܝܬܐ.

S. Matthew x. 37—42; xix. 27—30.

75. The third Sunday of the Resurrection, f. 81 *a*,

ܕܝܚܕܝܬܐ ܕܝܚܕܝܬܐ ܕܝܚܕܝܬܐ ܕܝܚܕܝܬܐ.

S. John xiv. 1—14.

76. The Commemoration of Rabban Hōrmīzd, f. 81 *b*,

ܕܝܚܕܝܬܐ ܕܝܚܕܝܬܐ ܕܝܚܕܝܬܐ ܕܝܚܕܝܬܐ.

ܕܝܚܕܝܬܐ.

S. Matthew xx. 1—16.

77. The fourth Sunday of the Resurrection, f. 81 *b*,

ܕܝܚܕܝܬܐ ܕܝܚܕܝܬܐ ܕܝܚܕܝܬܐ ܕܝܚܕܝܬܐ.

S. John xvi. 16—33.

78. The Commemoration of Shēmōnī and her sons, f. 82 *b*,

ܕܝܚܕܝܬܐ ܕܝܚܕܝܬܐ ܕܝܚܕܝܬܐ.

S. Matthew xx. 20—28.

79. The fifth Sunday of the Resurrection, f. 83 *a*,

ܕܝܚܕܝܬܐ ܕܝܚܕܝܬܐ ܕܝܚܕܝܬܐ ܕܝܚܕܝܬܐ.

S. John xxi. 1—14.

100. The fifth Sunday of Summer, f. 105 *a*,

ܕܝܢܝܕܝܬܝܢ ܕܝܡܝܬܝܢ ܕܡܫܝܚܝܢ. ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ.

S. Luke xvi. 19—xvii. 10.

101. The sixth Sunday of Summer, f. 106 *b*,

ܕܝܢܝܕܝܬܝܢ ܕܝܡܝܬܝܢ ܕܡܫܝܚܝܢ. ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ.

S. Luke xvii. 5—19.

102. The seventh Sunday of Summer, f. 107 *a*,

ܕܝܢܝܕܝܬܝܢ ܕܝܡܝܬܝܢ ܕܡܫܝܚܝܢ. ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ.

S. Luke xviii. 1—14.

103. The first Sunday of Elias, f. 108 *a*,

ܕܝܢܝܕܝܬܝܢ ܕܝܡܝܬܝܢ ܕܡܫܝܚܝܢ. ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ.

S. Luke xviii. 35—xix. 10.

104. The second Sunday of Elias, f. 109 *a*,

ܕܝܢܝܕܝܬܝܢ ܕܝܡܝܬܝܢ ܕܡܫܝܚܝܢ. ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ.

S. Matthew xiii. 1—23.

105. The third Sunday of Elias, f. 110 *a*,

ܕܝܢܝܕܝܬܝܢ ܕܝܡܝܬܝܢ ܕܡܫܝܚܝܢ. ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ.

S. Matthew xiii. 24—42.

106. The Feast (of the Invention) of the Cross, f. 111 *b*

ܕܝܢܝܕܝܬܝܢ ܕܝܡܝܬܝܢ ܕܡܫܝܚܝܢ. ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ.

S. Luke xxiv. 13—35.

107. The Sunday after the Invention (of the Cross), f. 111 *b*,

ܕܝܢܝܕܝܬܝܢ ܕܝܡܝܬܝܢ ܕܡܫܝܚܝܢ. ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ.

S. Matthew iv. 12—v. 16.

2. The Reception of Catholics, Metropolitans and Bishops,
f. 122 *b*,

ܕܡܪܬܐ ܕܩܬܝܠܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ :
ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ :
ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ :

See no. 53 above.

3. For the Dead,

ܡܪܬܐ ܕܩܬܝܠܐ ܕܩܬܝܠܐ :

a. For Catholics, f. 122 *b*,

ܡܪܬܐ ܕܩܬܝܠܐ ܕܩܬܝܠܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ :

See no. 32 above.

b. For Metropolitans, f. 122 *b*,

ܡܪܬܐ ܕܩܬܝܠܐ ܕܩܬܝܠܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ :

See no. 74 above.

c. For Bishops, f. 122 *b*,

ܡܪܬܐ ܕܩܬܝܠܐ ܕܩܬܝܠܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ :
ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ :

See no. 92 above.

d. For Doctors, f. 122 *b*,

ܡܪܬܐ ܕܩܬܝܠܐ ܕܩܬܝܠܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ :

See no. 24 above.

e. For Monks and Guides,

ܡܪܬܐ ܕܩܬܝܠܐ ܕܩܬܝܠܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ :
ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ : ܡܪܬܐ :

See no. 111 above.

f. For Priests, f. 122 b,

דָּבָר מִצְוָה מִזֶּה שֶׁנֶּאֱמָר וְהָיָה כִּי יִשְׁמַע הָעָם וְהָיָה כִּי יִשְׁמַע הָעָם

See no. 30 above.

g. For Deacons, f. 122 b,

דָּבָר מִצְוָה מִזֶּה שֶׁנֶּאֱמָר וְהָיָה כִּי יִשְׁמַע הָעָם וְהָיָה כִּי יִשְׁמַע הָעָם
מִצְוָה מִזֶּה שֶׁנֶּאֱמָר וְהָיָה כִּי יִשְׁמַע הָעָם וְהָיָה כִּי יִשְׁמַע הָעָם
לְמַעַן יִשְׁמַע הָעָם וְהָיָה כִּי יִשְׁמַע הָעָם וְהָיָה כִּי יִשְׁמַע הָעָם

See no. 49 above.

h. For Nuns, f. 123 a,

דָּבָר מִצְוָה מִזֶּה שֶׁנֶּאֱמָר וְהָיָה כִּי יִשְׁמַע הָעָם וְהָיָה כִּי יִשְׁמַע הָעָם
דָּבָר מִצְוָה מִזֶּה שֶׁנֶּאֱמָר וְהָיָה כִּי יִשְׁמַע הָעָם וְהָיָה כִּי יִשְׁמַע הָעָם

See no. 87 above.

i. For any man, f. 123 a,

דָּבָר מִצְוָה מִזֶּה שֶׁנֶּאֱמָר וְהָיָה כִּי יִשְׁמַע הָעָם וְהָיָה כִּי יִשְׁמַע הָעָם

See no. 34 above.

j. For youths, f. 123 a,

דָּבָר מִצְוָה מִזֶּה שֶׁנֶּאֱמָר וְהָיָה כִּי יִשְׁמַע הָעָם וְהָיָה כִּי יִשְׁמַע הָעָם

See no. 85 above.

k. For those that are slain, f. 123 a,

דָּבָר מִצְוָה מִזֶּה שֶׁנֶּאֱמָר וְהָיָה כִּי יִשְׁמַע הָעָם וְהָיָה כִּי יִשְׁמַע הָעָם

See no. 72 above.

l. For Women, f. 123 a,

דָּבָר מִצְוָה מִזֶּה שֶׁנֶּאֱמָר וְהָיָה כִּי יִשְׁמַע הָעָם וְהָיָה כִּי יִשְׁמַע הָעָם

See no. 112 above.

Add. 1976

Paper, about 11½ in. by 8; 194 leaves; 20 quires, signed with letters, of 10 leaves, except the first of 8, and the last of 6 (a leaf is wanting after f. 193); 21 lines is a full page. The writing is a good, regular, Nestorian *serṭa*. This volume is dated A. Gr. 2013 = A.D. 1701 (watermark, three crescents, with

✱ ‡ ∇ | ∏ and the like), and contains

A Lectionary from the Old Testament (including the Apocrypha) and the Acts of the Apostles for the Sundays, Feasts and Commemorations of the whole year, according to the use of the Convent of Mār Abraham and Mār Gabriel, called the Dairā ‘Ellāitā or Upper Convent, at Moṣul, f. 1 b,

ܠܠܝܠܬܐ ܕܝܠܕܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

1. The 1st Sunday of the Annunciation, f. 1 b,

ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

Gen. xvii.; Isaiah xlii. 18—xliii. 13. The second lesson is prefaced by the words ܡܪܝܡ ܕܡܪܝܡ, and at the end we read,

ܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
ܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

* See Badger's *Nestorians*, vol. ii. p. 20.

7. The Commemoration of the blessed Virgin Mary, f. 15 *a*,

ܕܕܝܘܠܕܝܬ ܡܪܝܡ ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ.

Exod. xv. 11—21, Jerem. xxxi. 13—17, Micah vi. 1—5; Acts 1—14.

ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ.

ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ.

8. The second Sunday after the Nativity, f. 16 *b*,

ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ.

ܕܡܕܝܢܬ.

Exod. ii. 1—10; Isaiah xlix. 1—6.

ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ.

9. The Epiphany, f. 17 *b*,

ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ.

Num. xxiv. 2—24 (mistake of ܕܡܕܝܢܬ for ܕܡܕܝܢܬ); Isaiah xi. 1—5, 9 (ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ), 10, xii. 4—6.

ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ.

ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ.

10. The Commemoration of S. John the Baptist, f. 19 *a*,

ܕܕܝܘܠܕܝܬ ܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ.

Isaiah xxxv. 3—10, xl. 1—8; Acts xiii. 13—33 (ܕܡܕܝܢܬ).

ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ ܕܡܕܝܢܬ.

11. The first Sunday after the Epiphany, f. 21 *a*,

ܕܣܒܬܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ.

Exod. iii. 1—15; Isaiah xlv. 21—xlv. 4 (ܐܡܝܢ ܕܥܝܬܐ),

ܐܡܝܢ. ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ.

12. The Commemoration of S. Peter and S. Paul, f. 23 *a*,

ܕܕܝܕܢܐ ܕܦܬܪܐ ܕܦܬܪܐ.

2 Kings iv. 8—27; Acts ix. 32—42, xiv. 7—14, xx. 7—12.

ܐܡܝܢ. ܕܦܬܪܐ ܕܦܬܪܐ ܕܦܬܪܐ.

ܕܦܬܪܐ ܕܦܬܪܐ.

13. The second Sunday after the Epiphany, f. 26 *a*,

ܕܣܒܬܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ.

Num. x. 29—xi. 10; Isaiah xlv. 11—17.

ܐܡܝܢ. ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ.

14. The Commemoration of the Evangelists, f. 27 *b*,

ܕܕܝܕܢܐ ܕܦܬܪܐ ܕܦܬܪܐ.

1 Kings xviii. 30—39; Acts v. 12—32.

ܐܡܝܢ. ܕܦܬܪܐ ܕܦܬܪܐ ܕܦܬܪܐ.

15. The third Sunday after the Epiphany, f. 29 *b*,

ܕܣܒܬܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ.

Num. xi. 11—20; Isaiah xlv. 18—xlvi. 4.

ܐܡܝܢ. ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ.

16. The Commemoration of S. Stephen, f. 31 *a*,

ደወገደኛው ደጋጋዊ

1 Kings xxi. 1—21; Acts vi. 8—vii. 1, 51—60, viii. 1, 2.

❖ ደጋጋዊ ደጋጋዊ ደጋጋዊ ❖ ደጋጋዊ ደጋጋዊ ደጋጋዊ

17. The fourth Sunday after the Epiphany, f. 33 *b*,

ደጋጋዊ ደጋጋዊ ደጋጋዊ ደጋጋዊ ደጋጋዊ ደጋጋዊ

Num. xi. 23—35; Isaiah xlv. 5—13.

❖ ደጋጋዊ ደጋጋዊ ደጋጋዊ ❖

18. The Commemoration of the Greek Doctors, f. 35 *a*,

ደጋጋዊ ደጋጋዊ ደጋጋዊ

1 Sam. xxii. 6 (ደጋጋዊ ደጋጋዊ)—21; Acts xxi. 27—34, xxii. 30—xxiii. 16.

❖ ደጋጋዊ ደጋጋዊ ደጋጋዊ ❖ ደጋጋዊ ደጋጋዊ ደጋጋዊ

19. The fifth Sunday after the Epiphany, f. 38 *a*,

ደጋጋዊ ደጋጋዊ ደጋጋዊ ደጋጋዊ ደጋጋዊ ደጋጋዊ

Deut. xviii. 9—22; Isaiah xlvi. 12—20.

❖ ደጋጋዊ ደጋጋዊ ደጋጋዊ ❖

20. The Monday of the Prayer of the Ninevites, f. 39 *b*,

ደጋጋዊ ደጋጋዊ ደጋጋዊ ደጋጋዊ ደጋጋዊ

Gen. xviii. 20—33; Isaiah lxiii. 17—lxiv. 12.

❖ ደጋጋዊ ደጋጋዊ ደጋጋዊ ❖ ደጋጋዊ ደጋጋዊ ደጋጋዊ

21. The Tuesday of do., f. 41 *a*,

ደጋጋዊ ደጋጋዊ ደጋጋዊ

Isaiah lviii.; Habakkuk iii.

❖ ደጋጋዊ ደጋጋዊ ደጋጋዊ ❖ ደጋጋዊ ደጋጋዊ ደጋጋዊ

22. The Wednesday of do., f. 42 *a*,

דְּיָדְבָרֵינוּ דְּחַמְלָא.

Joel i. 1—31; Jonah iii. and iv.

אָדָא. אַל מַכְּדִי אֶתְּמָר * דְּיָדְבָרֵינוּ דְּחַמְלָא.

23. The Thursday of do., f. 44 *a*,

דְּיָדְבָרֵינוּ דְּחַמְלָא.

Isaiah lxxv. 16,

שְׁמִי אֶחָד מְכַבֵּד * דְּיָדְבָרֵינוּ דְּחַמְלָא.

Jerem.

שְׁמִי אֶחָד מְכַבֵּד. * דְּיָדְבָרֵינוּ דְּחַמְלָא.

אָדָא. תַּעֲבִיב אֶתְּמָר.

24. The Commemoration of the Syrian Doctors, f. 44 *b*,

דְּדִרְסֵי חַמְלָא דְּבִלְלִיתִי שְׁמֵי.

2 Kings xiii. 14—21; Acts xii. 25—xiii. 12.

אָדָא. אֶתְּמָר מְכַבֵּד שְׁמֵי * דְּדִרְסֵי חַמְלָא.

דְּיָדְבָרֵינוּ דְּחַמְלָא.

25. The sixth Sunday after the Epiphany, f. 46 *a*,

דְּסַבְבָא דְּזַרְזָא דְּדִרְסֵי חַמְלָא דְּבִלְלִיתִי שְׁמֵי.

Deut. xxiv. 9—22 (ending with אֶתְּמָר); Isaiah lxiii. 7—16.

אָדָא. אֶתְּמָר לְחַמְלָא תַּעֲבִיב.

26. The Commemoration of any one Saint, f. 47 *b*,

דְּדִרְסֵי חַמְלָא דְּבִלְלִיתִי שְׁמֵי.

Isaiah xli. 8—16; Acts xviii. 19 (סַבְבָא דְּזַרְזָא)—xix. 20.

אָדָא. דְּדִרְסֵי חַמְלָא * דְּסַבְבָא דְּזַרְזָא * דְּיָדְבָרֵינוּ דְּחַמְלָא.

* No more of the text is given in the MS.

27. The seventh Sunday after the Epiphany, f. 50 *a*,

ܕܣܒܬܐ ܕܥܒܕܐ ܕܕܝܢܐ. ܕܥܒܕܐ ܕܝܢܐ ܕܥܒܕܐ ܕܝܢܐ.

Deut. xiv. 2 (ܕܥܒܐ ܕܥܒܐ)—xv. 4; Isaiah xlii. 5—17.

ܕܥܒܐ ܕܥܒܐ ܕܥܒܐ ܕܥܒܐ.

28. The Commemoration of the Dead, f. 52 *a*,

ܕܕܥܒܐ ܕܥܒܐ.

Ezek. xxxvii. 1—14; Ecclesiasticus xlv. 1—xlv. 5.

ܕܥܒܐ ܕܥܒܐ ܕܥܒܐ ܕܥܒܐ.

29. The eighth Sunday after the Epiphany, f. 54 *a*,

ܕܣܒܬܐ ܕܥܒܐ ܕܥܒܐ ܕܥܒܐ ܕܥܒܐ.

Exod. xv. 22—26, xvi. 4—7 (ܕܥܒܐ ܕܥܒܐ), 9, 10; Isaiah xlv. 23, 24 (to ܕܥܒܐ ܕܥܒܐ), lxv. 17—24, lxvi. 1.

ܕܥܒܐ ܕܥܒܐ ܕܥܒܐ ܕܥܒܐ.

30. The first Sunday in Lent, f. 56 *a*,

ܕܣܒܬܐ ܕܥܒܐ ܕܥܒܐ ܕܥܒܐ ܕܥܒܐ.

Exod. xxxiv. 1—7 (to ܕܥܒܐ ܕܥܒܐ), 27—35; Isaiah lviii.

ܕܥܒܐ ܕܥܒܐ ܕܥܒܐ ܕܥܒܐ.

31. Monday in the first week of Lent, f. 58 *a*,

ܕܥܒܐ ܕܥܒܐ ܕܥܒܐ ܕܥܒܐ.

Gen. i. 1—18; Joshua i. 1—11.

ܕܥܒܐ ܕܥܒܐ ܕܥܒܐ ܕܥܒܐ.

32. Tuesday in do., f. 59 *b*,

ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.

Gen. i. 19—ii. 7; Joshua i. 12—ii. 11.

ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.

33. Wednesday in do., f. 62 *a*,

ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.

Gen. ii. 8—25; Joshua ii. 12—24.

ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.

34. Thursday in do., f. 63 *b*,

ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.

Gen. iii. 1—19; Joshua iii. 1—13.

ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.

35. Friday in do., f. 65 *b*,

ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.

Gen. iii. 20—iv. 16; Joshua iii. 14—iv. 9.

ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.

36. The second Sunday in Lent, f. 68 *a*,

ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.

Gen. v. 19—31; Joshua iv. 15—24.

ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.

37. The second Friday in Lent, f. 69 *a*,

ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.

Gen. v. 32—vi. 22; Joshua v. 1—12.

ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.

38. The third Sunday in Lent, f. 71 *a*,

ܕܣܒܬܐ ܕܠܝܬܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

Gen. vii. 1—24; Joshua v. 13—vi. 4.

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

39. The third Friday in Lent, f. 73 *a*,

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

Gen. ix. 8—29; Joshua vi. 5—26.

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

40. The fourth Sunday in Lent, f. 75 *b*,

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

Gen. xi.; Joshua vi. 26—vii. 15.

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

41. Monday of the fourth week in Lent, f. 78 *b*,

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

Gen. xii. 1—10; Joshua vii. 16—26.

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

42. Tuesday of do., f. 79 *b*,

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

Gen. xii. 11—xiii. 7; Joshua viii. 1—17.

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

43. Wednesday of do., f. 81 *b*,

דְּיָדְנִיבְנִיב דְּפִלְלִיבְנִיב

Gen. xiii. 8—18; Joshua viii. 18—29.

דְּיָדְנִיבְנִיב דְּפִלְלִיבְנִיב דְּפִלְלִיבְנִיב

44. Thursday of do., f. 83 *b*,

דְּיָדְנִיבְנִיב דְּפִלְלִיבְנִיב דְּפִלְלִיבְנִיב

Gen. xiv. 1—17; Joshua viii. 30—35.

דְּיָדְנִיבְנִיב דְּפִלְלִיבְנִיב דְּפִלְלִיבְנִיב

45. Friday of do., f. 85 *a*,

דְּיָדְנִיבְנִיב דְּפִלְלִיבְנִיב דְּפִלְלִיבְנִיב

Gen. xiv. 18—xv. 15; Joshua ix. 1—14.

דְּיָדְנִיבְנִיב דְּפִלְלִיבְנִיב דְּפִלְלִיבְנִיב

46. The fifth Sunday in Lent, f. 87 *a*,

דְּיָדְנִיבְנִיב דְּפִלְלִיבְנִיב דְּפִלְלִיבְנִיב

Gen. xvi., xvii.; Joshua ix. 15—27.

דְּיָדְנִיבְנִיב דְּפִלְלִיבְנִיב דְּפִלְלִיבְנִיב

47. The fifth Friday in Lent, f. 90 *a*,

דְּיָדְנִיבְנִיב דְּפִלְלִיבְנִיב דְּפִלְלִיבְנִיב

Gen. xviii. 1—19; Joshua xiv. 6—15.

דְּיָדְנִיבְנִיב דְּפִלְלִיבְנִיב דְּפִלְלִיבְנִיב

48. The sixth Sunday in Lent, f. 91 *a*,

דְּיָדְנִיבְנִיב דְּפִלְלִיבְנִיב דְּפִלְלִיבְנִיב

Joshua xxi. 43—xxii. 9.

דְּיָדְנִיבְנִיב דְּפִלְלִיבְנִיב דְּפִלְלִיבְנִיב

49. The sixth Friday in Lent, or the Friday of Lazarus,
f. 93 b,

دېځننه د پښتو ژبې د ۲۰۰۵م.

Gen. xix. 27—38; Joshua xxii. 10 (אֶל־עַמּוֹנִי)—20.

[illegible]

50. The seventh Sunday in Lent or Palm Sunday, f. 95 *a*,

[illegible]

Gen. xlix. 1—12, 22—26; Zechar. iii. 10, iv., vii. 9, 10, viii. 4, 5, 12, 16—20, ix. 9—12.

[illegible]❖ **مُطَبَّقٌ**

51. Monday of the last week in Lent, f. 98 *a*,

בְּהַמְדֵּיךָ יְיָ אֱלֹהֵינוּ בְּהַמְדֵּיךָ יְיָ אֱלֹהֵינוּ.

Gen. xxxvii. 1—22 : Joshua xxii. 21—29.

[illegible]

52. Tuesday of do., f. 100 *a*,

קאלאכעזן קעגן אים זיין קיין 1900.

Gen. xxxvii. 23—36 ; Joshua xxii. 30—xxiii. 1.

مَدَامُ زَكِيَّةُ بِنْتُ عُمَرَ ❖

53. Wednesday of do., f. 101 b,

בְּדִבְיֻכְיָהוּ בְּחֵטְא בְּסִימָן בְּחֵטְא בְּחֵטְא בְּחֵטְא.

Gen. xxxix. 7—xl. 23; Joshua xxiii. 1 (**𐤅𐤍 𐤔𐤌𐤍**)—13.

❖ ۲۰۵. یٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّبِعُوا سَبِيْلَ الْفِتْنَةِ

54. Thursday of the Passover, f. 104 *a*,

ܕܢܚܡܬܬܬܐ ܕܩܝܡܬܐ.

Exod. xii. 1—18 (ܩܚܕܐ ܩܠܕܐ); Zechar. ix. 9—12, xi. 4, 5, 12, 13, xii. 9—14, xiii. 7—9.

ܐܡܕܐ. ܝܝܕܝܢܬܐ ܕܚܝܬܐ ܕܝܫܥܐ ܕܡܪܝܡ ܕܡܪܝܡ.

55. The Friday of the Crucifixion, f. 106 *b*,

ܕܚܕܬܐ ܕܝܫܥܐ ܕܡܪܝܡ ܕܡܪܝܡ.

Isaiah lii. 13—liii. 12; Daniel ix. 20—27.

ܐܡܕܐ. ܬܘܒܬܐ ܕܝܫܥܐ ܕܡܪܝܡ ܕܡܪܝܡ.

56. The Great Saturday of the Passion, f. 108 *a*,

ܕܥܬܬܐ ܕܝܫܥܐ ܕܡܪܝܡ ܕܡܪܝܡ.

Gen. xxii. 1—19; Jonah ii. 2—11.

ܐܡܕܐ. ܡܕܝܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ.

57. The Great Sunday of the Resurrection, f. 110 *a*,

ܕܡܕܝܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ.

Isaiah lx. 1—7; 1 Sam. ii. 1—10.

ܐܡܕܐ. ܡܕܝܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ.

ܕܡܕܝܬܐ.

58. Monday of the Week of Weeks, f. 111 *a*,

ܕܡܕܝܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ.

Isaiah lx. 9 (ܕܡܕܝܬܐ)—22; Acts ii. 14—36.

ܐܡܕܐ. ܬܘܒܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ.

59. Tuesday of do., f. 113 *a*,

ܕܐܠܗܐ ܕܕܝܢܐ ܕܕܝܢܐ.

Isaiah lxi. 1—9; Acts ii. 37—47.

ܕܐܠܗܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ.

60. Wednesday of do., f. 114 *b*,

ܕܐܠܗܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ.

Isaiah lxi. 10—lxii. 5; Acts iv. 23—31.

ܕܐܠܗܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ.

61. Thursday of do., f. 115 *b*,

ܕܐܠܗܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ.

Isaiah liv. 1—15; Acts vi. 1—7.

ܕܐܠܗܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ.

62. The Friday of the Confessors, f. 116 *a*,

ܕܐܠܗܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ.

The prayer of Azariah, 2—22 [Daniel iii.]; Acts vi. 8—vii. 1, 51—60, viii. 1, 2.

ܕܐܠܗܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ.

ܕܐܠܗܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ.

63. The Commemoration of S. George, 24th of Nisān, f. 117 *b*,

ܕܐܠܗܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ.

ܕܐܠܗܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ.

Daniel vi. 6—24 (ܕܐܠܗܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ);

Acts xxvi. 1 (ܕܐܠܗܐ ܕܕܝܢܐ ܕܕܝܢܐ)—18.

68. The sixth Sunday after the Resurrection, f. 126 b,

ܕܣܒܬܬܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ
ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ

Isaiah lvi. 9—11, lii. 7—12; Acts x. 1—16.

ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ

69. The Ascension of our Lord, f. 128 a,

ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ

2 Kings ii. 1—15; Acts i. 1—14.

ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ
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70. The Sunday after the Ascension, f. 130 a,

ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ

Isaiah vi. ; Acts i. 15—26.

ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ

71. Pentecost, f. 131 b,

ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ

Exod. xix. 1—9, xx. 18—21 (ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ
ܕܥܬܝܕܐ); Acts ii. 1—21.

ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ
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72. The Friday of Gold, f. 133 b,

ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ

Isaiah xxxv. 3—10; Acts iii.

ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ
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73. The second Sunday of the Fast of the Apostles, f. 135 *a*,

ܕܣܒܬܐ ܕܐܕܡ ܕܥܪܥܐ ܕܥܠܝܬܐ. ܕܥܡܝܬܐ ܫܠܝܬܐ. ܕܥܡܝܬܐ ܫܠܝܬܐ. ܕܥܡܝܬܐ ܫܠܝܬܐ.

Joel ii. 15—26 (ܫܠܝܬܐ ܫܠܝܬܐ); Acts iv. 5—22.

ܕܥܡܝܬܐ ܫܠܝܬܐ. ܕܥܡܝܬܐ ܫܠܝܬܐ. ܕܥܡܝܬܐ ܫܠܝܬܐ.

74. The third Sunday of do., f. 137 *a*,

ܕܣܒܬܐ ܕܐܕܡ ܕܥܪܥܐ ܕܥܠܝܬܐ. ܕܥܡܝܬܐ ܫܠܝܬܐ. ܕܥܡܝܬܐ ܫܠܝܬܐ.

Deut. i. 3—17 (ܫܠܝܬܐ ܫܠܝܬܐ); Isaiah i. 1—9.

ܕܥܡܝܬܐ ܫܠܝܬܐ. ܕܥܡܝܬܐ ܫܠܝܬܐ. ܕܥܡܝܬܐ ܫܠܝܬܐ.

75. The fourth Sunday of do., f. 138 *b*,

ܕܣܒܬܐ ܕܐܕܡ ܕܥܪܥܐ ܕܥܠܝܬܐ. ܕܥܡܝܬܐ ܫܠܝܬܐ. ܕܥܡܝܬܐ ܫܠܝܬܐ.

Deut. i. 16 (ܫܠܝܬܐ ܫܠܝܬܐ)—33; Isaiah i. 10—20.

ܕܥܡܝܬܐ ܫܠܝܬܐ. ܕܥܡܝܬܐ ܫܠܝܬܐ. ܕܥܡܝܬܐ ܫܠܝܬܐ.

76. The fifth Sunday of do., f. 140 *b*,

ܕܣܒܬܐ ܕܐܕܡ ܕܥܪܥܐ ܕܥܠܝܬܐ. ܕܥܡܝܬܐ ܫܠܝܬܐ. ܕܥܡܝܬܐ ܫܠܝܬܐ.

Deut. i. 33 (ܫܠܝܬܐ ܫܠܝܬܐ)—ii. 1; Isaiah i. 21—31.

ܕܥܡܝܬܐ ܫܠܝܬܐ. ܕܥܡܝܬܐ ܫܠܝܬܐ. ܕܥܡܝܬܐ ܫܠܝܬܐ.

77. The sixth Sunday of do., f. 142 *a*,

ܕܣܒܬܐ ܕܐܕܡ ܕܥܪܥܐ ܕܥܠܝܬܐ. ܕܥܡܝܬܐ ܫܠܝܬܐ. ܕܥܡܝܬܐ ܫܠܝܬܐ.

Deut. iv. 1—10 (ܫܠܝܬܐ ܫܠܝܬܐ); Isaiah ii.

ܕܥܡܝܬܐ ܫܠܝܬܐ. ܕܥܡܝܬܐ ܫܠܝܬܐ. ܕܥܡܝܬܐ ܫܠܝܬܐ.

78. The seventh Sunday of do., f. 143 *b*,

ܕܣܒܬܐ ܕܥܒܕܐ ܕܥܠܝܐ . ܕܚܳܬܐ ܫܒܥܐ ܕܫܢܐ ܩܕܝܫܐ .

Deut. iv. 10 (ܡܫܬܬܐ ܡܕܢܐ)—24; Isaiah v. 8—25.

ܐܡܢ . ܕܐܒܝ ܕܝܫܘܥ ܡܫܝܚܐ .

79. The last Friday of the week of the Apostles, f. 146 *a*,

ܕܚܕܝܬܐ ܕܥܒܕܐ ܕܥܠܝܐ ܕܥܠܝܐ .

Isaiah xli. 8—20; Acts xiii. 13—23, xiv. 20 (ܡܫܬܬܐ ܡܕܢܐ)—22.

ܐܡܢ . ܕܝܫܘܥ ܡܫܝܚܐ ܕܥܠܝܐ . ܕܥܠܝܐ ܕܥܠܝܐ .

ܕܥܠܝܐ .

80. The first Sunday of Summer*, or Nūsardēl, f. 147 *b*,

ܕܣܒܬܐ ܕܥܒܕܐ ܕܥܠܝܐ . ܕܥܠܝܐ ܕܥܠܝܐ .

Deut. iv. 25—31; Isaiah ii. 22—iii. 15.

ܐܡܢ . ܕܥܠܝܐ ܕܥܠܝܐ . ܕܥܠܝܐ ܕܥܠܝܐ .

ܕܥܠܝܐ ܕܥܠܝܐ .

81. The second Sunday of Summer, which is called 'of Hallēlain(i),' f. 149 *a*,

ܕܣܒܬܐ ܕܥܒܕܐ ܕܥܠܝܐ . ܕܥܠܝܐ ܕܥܠܝܐ .

ܕܥܠܝܐ ܕܥܠܝܐ .

Deut. iv. 32—40; Isaiah iii. 16—iv. 6.

ܐܡܢ . ܕܥܠܝܐ ܕܥܠܝܐ . ܕܥܠܝܐ ܕܥܠܝܐ .

* The MS. actually has 'The last Sunday of the week of the Apostles,'

ܕܣܒܬܐ ܕܥܒܕܐ ܕܥܠܝܐ . ܕܥܠܝܐ ܕܥܠܝܐ .

82. The third Sunday of Hallēlain(i), f. 151 *a*,

ܕܣܒܬܬܐ ܕܗܠܠܐܝܢ ܕܝܠܕܐ ܕܝܝܫܘܥ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ.

Deut. v. 1—16; Isaiah v. 1—7.

ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ.

83. The fourth Sunday of Hallēlain(i), f. 152 *b*,

ܕܣܒܬܬܐ ܕܗܠܠܐܝܢ ܕܝܠܕܐ ܕܝܝܫܘܥ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ.

Deut. v. 16—vi. 3; Isaiah ix. 8—21.

ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ.

84. The fifth Sunday of Hallēlain(i), f. 154 *b*,

ܕܣܒܬܬܐ ܕܗܠܠܐܝܢ ܕܝܠܕܐ ܕܝܝܫܘܥ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ.

Levit. xxiii. 34—43; Isaiah xxviii. 14—22.

ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ.

85. The sixth Sunday of Hallēlain(i), f. 156 *a*,

ܕܣܒܬܬܐ ܕܗܠܠܐܝܢ ܕܝܠܕܐ ܕܝܝܫܘܥ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ.

ܕܥܡܝܢܐ.

Levit. xix. 1—14; Isaiah xxix. 13—24.

ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ.

86. The seventh Sunday of Summer or of Hallēlain(i),

ܕܣܒܬܬܐ ܕܗܠܠܐܝܢ ܕܝܠܕܐ ܕܝܝܫܘܥ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ.

Levit. xix. 15—19 (ܕܥܡܝܢܐ ܕܥܡܝܢܐ), 35—37, xx. 9—14; Isaiah xxx. 1—15 (ܕܥܡܝܢܐ ܕܥܡܝܢܐ).

ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ.

87. The first Sunday of the week of Elias, f. 159 *a*,

ܕܣܒܬܬܐ ܕܥܠܝܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

Deut. vi. 20—vii. 6 (ܡܫܝܚܐ ܕܡܫܝܚܐ); Isaiah xxxi.

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

88. The second Sunday of do., f. 160 *b*,

ܕܣܒܬܬܐ ܕܥܠܝܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

Deut. vii. 7—11; Isaiah xxx. 15 (ܡܫܝܚܐ ܕܡܫܝܚܐ)—26.

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

89. The third Sunday of do., f. 161 *b*,

ܕܣܒܬܬܐ ܕܥܠܝܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

Deut. vii. 12—26 (ܡܫܝܚܐ ܕܡܫܝܚܐ); Isaiah xxxii. 1—xxxiii. 6.

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

90. The Feast of the Invention of the Adorable Cross, f. 164 *a*,

ܕܥܝܢܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

Isaiah lii. 13—liii. 12; Acts ii. 14—36.

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

ܕܡܫܝܚܐ

95. The fifth Sunday of the Invention and the first of Moses, f. 171 *a*,

דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ
דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ

Deut. xi. 1—12; Isaiah xl. 1—17.

דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ

96. The sixth Sunday of the Invention and the second of Moses, f. 173 *a*,

דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ
דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ

Deut. xi. 13—xii. 1; Isaiah xl. 18—xli. 7.

דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ

97. The seventh Sunday of the Invention and the third of Moses, f. 175 *b*,

דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ
דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ

Deut. xiii. 12—18; Isaiah xli. 8—20.

דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ

98. The eighth Sunday of the Invention and the fourth of Moses, f. 176 *a*,

דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ
דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ

Deut. xii. 29—xiii. 5; Isaiah xli. 21—xlii. 4.

דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ דְּסִבְתָּהּ

99. The first Sunday of the Dedication of the Church,
f. 177 *b*,

ܕܣܒܬܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
ܕܡܕܢܚܐ.

Exod. xl. 17—38; Isaiah vi.

ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

100. The second Sunday of do., f. 179 *b*,

ܕܣܒܬܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
ܕܡܕܢܚܐ.

Exod. xxxix. 32 (ܡܕܢܚܐ)—xl. 16; 1 Kings vi. 1, 2, 38 (to
ܡܕܢܚܐ), viii. 1—11.

ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

101. The third Sunday of do., f. 181 *b*,

ܕܣܒܬܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
ܕܡܕܢܚܐ.

Num. vii. 1—10, 88 (ܡܕܢܚܐ ܡܕܢܚܐ), 89, ix. 15—18 (ܡܕܢܚܐ);
Isaiah liv. 1—15.

ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

102. The fourth Sunday of do., f. 183 *b*,

ܕܣܒܬܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
ܕܡܕܢܚܐ.

1 Kings vi. 1—19; 2 Sam. vi. 1—5, 13—19 (ܡܕܢܚܐ ܡܕܢܚܐ,
ܡܕܢܚܐ).

ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

عَلَيْهِمُ يَتَذَكَّرُ دَجَلَةُ سَمِدًا دَجَلًا. هَلْ مَعَهُ سَمِدًا
 دَجَلًا

۵۵۹ بَقْدَمْ دَحْکْ خُتَبْ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

مَعْدَمٌ . مُعَذِّبٌ . مُخْلِجٌ جَهَنَّمُ دُمْدَمٌ ❖

دیکھو مدد بخمائیے

عَدَمٌ. يَصْفِي نَجَسٌ ♦ حِلٌّ ♦

[illegible]

a. The Commemoration of Rabban Hōrmīzd, f. 189 *a*,

ܒܕܝܡܝܬܐ ܕܪܒܒܢ ܗܘܪܡܝܙܕ.

Isaiah xli. 8—16; Acts xxvii. 21—26, xxviii. 1—5, 6 (ܡܫܠܡܐ)
—9.

ܡܕܢܐ. ܒܕܝܡܝܬܐ ܕܪܒܒܢ ܗܘܪܡܝܙܕ. ܕܝܡܝܬܐ ܕܪܒܒܢ ܗܘܪܡܝܙܕ.
ܕܝܡܝܬܐ.

b. The Commemoration of S. Thomas, 3rd of Tammūz,
f. 190 *a*,

ܕܕܝܡܝܬܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ. ܕܝܡܝܬܐ ܕܡܕܢܐ ܕܡܕܢܐ.
ܕܝܡܝܬܐ.

Isaiah lv. 4—12; Jerem. i. 4—8 (ܡܫܠܡܐ), 17, 18,
xv. 19—21.

ܡܕܢܐ. ܕܝܡܝܬܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ. ܕܝܡܝܬܐ ܕܡܕܢܐ ܕܡܕܢܐ.
ܕܝܡܝܬܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ.

c. The Commemoration of Cyriacus the martyr, 15th of
Tammūz, f. 190 *b*,

ܕܕܝܡܝܬܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ. ܕܝܡܝܬܐ ܕܡܕܢܐ ܕܡܕܢܐ.
ܕܝܡܝܬܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ.

The prayer of Azariah, 2—22 [Daniel iii.]; Acts xvii. 22—31.

ܡܕܢܐ. ܕܝܡܝܬܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ. ܕܝܡܝܬܐ ܕܡܕܢܐ ܕܡܕܢܐ.
ܕܝܡܝܬܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ.

d. The Feast of the Revelation of our Lord on Mount Tabor (the Transfiguration), 6th of Āb, f. 191 *b*,

ܕܝܚܝܬܐ ܕܝܠܝܬܐ ܕܡܘܬܐ ܕܡܠܟܐ ܕܥܝܣܝܐ ܕܡܫܝܚܐ.

Exod. xxiv. 1—4, 9—18; Ezek. xliii. 1—7 (ܕܠܠܐ), xliv. 1—5.

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

ܕܡܠܟܐ

e. The Commemoration of the sons of Shēmōnī (the Maccabees), f. 193 *a*,

ܕܕܝܘܢܐ ܕܝܬܝܐ ܕܡܠܟܐ.

The prayer of Azariah, 2—22 [Daniel iii.]; Acts xix. 13—20.

Subscription, f. 193 *a*,

ܕܝܠܝܬܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

The imperfect colophon, ff. 193 *b*—194 *b*, states that this volume was finished on the 15th of the latter Teshrī, A. Gr. 2013 = A.D. 1701, in the village of Alkōsh. The name of the scribe, the deacon Joseph of Alkōsh, is to be read in the ornamental 'Unwān, f. 1 *b*,

ܕܝܠܝܬܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

ܕܡܠܟܐ.

ܕܝܠܝܬܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

At the end, f. 194*b*, is a note, likewise in a very inelegant hand, stating that this book belonged by purchase to the priest Hendī Dergēnāyā.

ܐܡܢ ܕܝܫܘܥ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
[ܐܡܢ ܕܝܫܘܥ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ]

Add. 1977

Paper, about 12 $\frac{1}{4}$ in. by 8 $\frac{3}{8}$; 58 leaves, slightly stained with water, of which the first and last are blank; quires, signed with letters, of 10 leaves, the first and last having only 9. The writing is a fine, large, Nestorian *sertā*. The volume, which is dated A. Gr. 2040 = A.D. 1728, contains—

I. The *Turgāmē** of ‘Abhd-īshō’, metropolitan of Nišibis and Armenia, for the Gospels of the Sundays, Feasts and Commemorations throughout the year (see *B. O.* iii. 1. 361).

Title, f. 2*b*:

ܕܐܡܢ ܕܝܫܘܥ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
ܕܐܡܢ ܕܝܫܘܥ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
ܕܐܡܢ ܕܝܫܘܥ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
ܕܐܡܢ ܕܝܫܘܥ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

These hymns are usually in couplets of twelve-syllable verse, alphabetically arranged and artificially constructed as to rime.

* On the meaning of the word *Turgāmā* see Badger, *The Nestorians*, ii. 19: “Besides the *Euangelion*, *Shlieha*, and *Karyâné*, the Nestorians have another book called *TURGAMA*, literally *Interpretation*, consisting of a collection of hymns, calling upon the faithful to give ear to the words of the N.T., with other pious exhortations bearing upon the same subject. Portions of this book are appointed to be read before the Epistle and Gospel...The *Turgāmē* are chanted responsively by the officiating deacons around the altar.”

1. The Nativity, f. 2 *b*, beginning,

ܐܠ ܕܡܫܝܚܝܢ ܬܝܕ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ
 ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ

2. The Commemoration of the virgin Mary, f. 3 *b*, beginning,

ܐܠ ܕܡܫܝܚܝܢ ܬܝܕ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ
 ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ
 ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ
 ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ

With double ܐ.

3. The Epiphany, f. 4 *b*, beginning,

ܐܠ ܕܡܫܝܚܝܢ ܬܝܕ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ
 ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ

4. The Commemoration of S. John the Baptist, f. 5 *a*, beginning,

ܐܠ ܕܡܫܝܚܝܢ ܬܝܕ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ
 ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ

5. The Commemoration of S. Peter and S. Paul, f. 6 *a*, beginning,

ܐܠ ܕܡܫܝܚܝܢ ܬܝܕ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ
 ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ

6. The Prayer of the Ninevites, f. 7 *a*, beginning,

ܐܠ ܕܡܫܝܚܝܢ ܬܝܕ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ
 ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ ܕܝܫܝܬ

7. Commemoration of the Greek and Syrian Doctors, f. 7 *b*, beginning,

ܐܠ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ
 ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ

8. The Commemoration of any one Saint, f. 8 *b*, beginning,

ܐܠ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ
 ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ

9. The Friday of the Dead, f. 9 *b*,

ܐܠ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ
 ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ

See f. 28 *a*.

10. The first Sunday in Lent, f. 9 *b*, beginning,

ܐܠ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ
 ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ

11. The second Sunday, f. 10 *b*, beginning,

ܐܠ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ
 ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ

12. The third Sunday, f. 11 *a*, beginning,

ܐܠ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ
 ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ

In this *turgāmā* each letter has only *one* line.

13. The fourth Sunday, f. 11 *b*, beginning,

ዕለ ድጋሚኦም ድጋሚኦም ድጋሚኦም ድጋሚኦም . ዕለገሳዊ
 ድጋሚኦም ድጋሚኦም . ድጋሚኦም

Ends with the letter **ገ**.

14. Wednesday in the mid week of Lent,

ድጋሚኦም ድጋሚኦም ድጋሚኦም ድጋሚኦም . ድጋሚኦም ድጋሚኦም

marg. ድጋሚኦም : ድጋሚኦም , f. 12 *a*, beginning,

ዕለ ድጋሚኦም ድጋሚኦም ድጋሚኦም ድጋሚኦም . ዕለገሳዊ
 ድጋሚኦም ድጋሚኦም ድጋሚኦም ድጋሚኦም

15. The fifth Sunday in Lent, f. 13 *a*,

ድጋሚኦም ድጋሚኦም ድጋሚኦም ድጋሚኦም . ዕለገሳዊ
 ድጋሚኦም ድጋሚኦም ድጋሚኦም ድጋሚኦም . ዕለገሳዊ
 ድጋሚኦም ድጋሚኦም ድጋሚኦም ድጋሚኦም

See f. 28 *a*.

16. The sixth Sunday, f. 13 *a*, beginning,

ዕለ ድጋሚኦም ድጋሚኦም ድጋሚኦም ድጋሚኦም . ዕለገሳዊ
 ድጋሚኦም ድጋሚኦም ድጋሚኦም ድጋሚኦም

17. The Friday of Lazarus, f. 14 *a*,

ድጋሚኦም ድጋሚኦም ድጋሚኦም ድጋሚኦም . ዕለገሳዊ
 beginning,
 ዕለ ድጋሚኦም ድጋሚኦም ድጋሚኦም ድጋሚኦም . ዕለገሳዊ
 ድጋሚኦም ድጋሚኦም ድጋሚኦም ድጋሚኦም

18. Palm Sunday, ܕܒܠܬܬܝܬܐ, f. 15 a, beginning,

ܐܠܗܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

19. The Passover of our Lord, ܕܡܫܝܚܐ ܕܡܫܝܚܐ, f. 15 b, beginning,

ܐܠܗܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

With double ܕ.

20. The Great Saturday, ܕܡܫܝܚܐ ܕܡܫܝܚܐ, marg. ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ, f. 16 b, beginning,

ܐܠܗܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

21. The Resurrection of our Lord, ܕܡܫܝܚܐ ܕܡܫܝܚܐ, f. 17 b, beginning,

ܐܠܗܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

22. ܕܡܫܝܚܐ ܕܡܫܝܚܐ, marg. ܕܡܫܝܚܐ ܕܡܫܝܚܐ, f. 18 b, beginning,

ܐܠܗܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

23. The Friday of the Confessors, f. 19
- b*
- ,

ድርጅታት ስብከት ስብከት ስብከት

beginning,

ሰብከት ስብከት ስብከት ስብከት ስብከት . ድርጅታት

ሰብከት ስብከት ስብከት ስብከት

24. New Sunday and the Commemoration of S. Thomas, f. 20
- a*
- , beginning,

ሰብከት ስብከት ስብከት ስብከት ስብከት . ድርጅታት

ሰብከት ስብከት ስብከት ስብከት ስብከት

25. The Commemoration of S. George, f. 21
- a*
- , beginning,

ሰብከት ስብከት ስብከት ስብከት ስብከት . ድርጅታት

ሰብከት ስብከት ስብከት ስብከት ስብከት

26. The Ascension of our Lord, f. 22
- a*
- , beginning,

ሰብከት ስብከት ስብከት ስብከት ስብከት . ድርጅታት

ሰብከት ስብከት ስብከት ስብከት ስብከት

27. Pentecost, ድርጅታት ድርጅታት, marg. ሰብከት, f. 23
- a*
- , beginning,

ሰብከት ስብከት ስብከት ስብከት ስብከት . ድርጅታት

ሰብከት ስብከት ስብከት ስብከት ስብከት

28. The Friday of Gold and the Friday of the Conclusion of the Week of the Apostles, f. 23
- b*
- ,

ድርጅታት ስብከት ስብከት ስብከት ስብከት ስብከት

ድርጅታት ስብከት ስብከት ስብከት ስብከት

See no. 5.

אֲנִי הָיִיתִי כְּשֶׁנִּשְׁכַּחְתִּי אֶת אֱלֹהֵי יְהוָה . שֶׁכֵּחַ לִי הָיָה
 marg. דְּגִלְיוֹן.

- ٥١ دِمَشَقْ مَبْلُ دَمْدَمْ دَبْدَبْ قَلْبَلْ دَمْدَمْ : دَمْدَمْ
 كَبْدَمْ دَمْدَمْ مَبْلُ لَبْلُ دَمْدَمْ دَمْدَمْ

- וְהָיָה כִּי יֵרָאֶה אֶת-בְּנֵי הָעַם וְיֹאמַר לָהֶם הָשִׁיר אֶת-בְּנֵי הָעַם
לְפָנֶיךָ יְיָ

3. Another, to be read daily before the Epistle, **ܡܠܟܐ ܕܡܪܝܚܐ**
ܕܡܪܝܚܐ ܕܡܪܝܚܐ, f. 29 b,

- ٥١ دِيْوِيْمَعِه جَزْمُو قَتِ كِلَاحُ سِتِيْ : دِيْوِيْمَعِه
مَلَحْ دِيْوِيْمَعِه دِيْوِيْمَعِه.

Stanzas 2 to 4.

[illegible]

1. The Commemoration of Cyriacus, ܕܡܕܢܐ ܕܥܝܪܝܥܘܨ, composed by Mār 'Abhd-īshō' of Gāzartā, ܡܪܝܢܐ ܕܥܝܪܝܥܘܨ (see *B. O.* iii. 1. 610), f. 30 *a*, beginning,

וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹל הַבְּתוּלָה וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹל הַבְּתוּלָה וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹל הַבְּתוּלָה

دِكْمَةُ لَا مِقْدَارَ ❖

٢١٤ (sic) دَجْدَجْ مَخْمَلِيْجْ دَا تَمْعَدْ.

هَلْ مَدَّ، هَمَسَ، هَلْدَنَسَ بِحَبِيَّتِهِد سَهْمُفِ اُمِّهِ ❖

[illegible]

مَسْبُوحٌ مَبْرُورٌ مَقْدُورٌ . لَمَجْدِيكَ إِذَا جَاءَ لَمَجْدُكَ

[illegible][illegible]

بِجَمْعِهِ مَدْرَسَتَهُ لِحَدِّهِ مُخْتَصِبُهُ ❖ دِيَارُهَا جِدَاهُ زَادَافُودُهُ

دِيَّيْهَدَمَنَ : اَدِّيْجُ عَمَّ مِوَنَّا هِنْدَقْ سَمْنَا خَذَقْ قَهْقَه

مَسْجِدُ دِيَّ الْخَزِينَةِ دَسَّ اَسَدِيَّةً : دِيَّ اَسْمَاءَ لَتَّ مِ

[illegible]

تَعَدَّدًا : مَدَّ ، تَقَسَّصَ ، جَدَّدَ ، حَدَّثَ ، لَبَّدَ ، أَمَّجَ ❖

لَمَّا صَدَّقَ بِهِ خَدَّيْنِ دَنِيَّاهُ خَجَلًا دَجِيًّا كَمَنْ مَنِيَّ

(sic) תִּיבְּנָה בְּסִבָּה בְּמִלְחָמָהּ . וּבְמִלְחָמָהּ מִבְּנֵי

[illegible]

“separation of the human and divine natures of our Lord,”
f. 45 *a*,

ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ
ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ
ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ
ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ

and a versification of the Lord's Prayer, f. 53 *a*.

The colophon, f. 57 *b*, states that this manuscript was finished on the 27th of the first Teshrīn, A. Gr. 20+0 = A.D. 1728, when Elias was catholic patriarch of the East. It was written by the priest 'Abhd-īshō', son of Ḥadh-bē-shabbā, son of Israel, of Alkōsh, in the village of Alkōsh, beside the convent of Mār Hōrmīzd, for the priest Ibrāhīm, son of Zangīshā, of the village of Īnishk*.

ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ
ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ
ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ
ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ
ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ
ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ
ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ
ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ
ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ
ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ ܩܪܬܝܢ

* See Badger, *The Nestorians*, i. 174.

ܩܠܡܐ ܕܥܪܥܕܐ ܕܡܪܝܬܐ. ܕܡܚܬܒܐ ܕܠܝܬܐ. ܡܪܝܬܐ ܡܕܝ
 ܕܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ
 ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ
 ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ

1. The Nativity, ܕܡܪܝܬܐ ܕܡܪܝܬܐ, f. 3 b. Prayer of Elias,
 ܕܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ
 and prayer revised by him,

ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ
 ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ

2. The first Sunday after the Nativity, f. 6 b. Prayers of
 Shallitā,

ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ
 ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ

and

ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ

3. a. The Commemoration of the Virgin Mary in winter,
 f. 9 b,

ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ
 Prayers of Elias,
 ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ
 ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ

first half of the xith cent. (*B. O.* iii. 1, 266 sqq.).

(5) Solomon the metropolitan. Perhaps Solomon of al-Baṣra, the author of "the Bee," who was living in A.D. 1222 (*B. O.* iii. 1, 309).

(6) Abu 'l-'Izz Ḥadīrī (*sic*), a monk of the convent of Mār Michael near Mosul (*B. O.* iii. 1, 610).

and

ܠܝ ܝܬܝ ܕܩܝܠܝ ܬܩܒܠܝ ܕܥܡܝܢܝܢ ܕܥܬܝܬܝܢ . ܠܥܬܝܢ
ܕܝܬܝܢ ܕܥܬܝܢܝܢ .

9. The second Sunday after the Epiphany, f. 29 *a*. Prayers of Shallitā,

ܠܝ ܡܠܬܝܢ ܥܕܝܢ ܡܠܬܝܢ ܕܡܝܢ ܡܠܬܝܢܝܢ . ܐܡܝܢ .

and

ܠܝ ܡܠܬܝܢ ܡܠܬܝܢܝܢ ܕܝܬܝܢܝܢ ܡܠܬܝܢܝܢ ܡܠܬܝܢܝܢ
ܡܠܬܝܢܝܢ .

10. The third Sunday after the Epiphany, f. 31 *b*. Prayers of Shallitā,

ܠܝ ܕܝܬܝܢܝܢ ܕܝܬܝܢܝܢ ܕܝܬܝܢܝܢ . ܐܡܝܢ . ܕܝܬܝܢܝܢ
ܕܝܬܝܢܝܢܝܢ .

and

ܡܠܬܝܢܝܢ ܡܠܬܝܢܝܢ ܕܝܬܝܢܝܢܝܢ .

11. The Commemoration of S. Stephen, f. 32 *b*. Prayers of Shallitā,

ܠܝ ܕܝܬܝܢܝܢ ܡܠܬܝܢܝܢ ܕܝܬܝܢܝܢܝܢ . ܐܡܝܢ . ܕܝܬܝܢܝܢ
ܕܝܬܝܢܝܢܝܢ (sic) ܡܠܬܝܢܝܢ

and

ܡܠܬܝܢܝܢ ܡܠܬܝܢܝܢ ܕܝܬܝܢܝܢܝܢ .

12. The fourth Sunday after the Epiphany, f. 34 *a*. Prayers of Shallitā,

ܠܝ ܕܝܬܝܢܝܢ ܕܝܬܝܢܝܢܝܢ . ܐܡܝܢ . ܕܝܬܝܢܝܢܝܢ
ܡܠܬܝܢܝܢ .

and

לֵךְ מִשְׁמֵי עֲתִידִי וְלֹא מִיָּדֶיךָ. דְּבַח יְהוָה דְּמִשְׁמֵי
 תְּשֻׁבָּה מִיָּדֶיךָ חַיֵּי חַיֵּי חַיֵּי. דְּבַח יְהוָה דְּמִשְׁמֵי חַיֵּי.

13. Commemoration of the Greek Doctors, f. 35 *b*. Prayers
 of Shallitā,

לֵךְ מִשְׁמֵי מִשְׁמֵי. דְּבַח יְהוָה דְּמִשְׁמֵי חַיֵּי
 חַיֵּי חַיֵּי חַיֵּי.

and

מִשְׁמֵי מִשְׁמֵי מִשְׁמֵי. דְּבַח יְהוָה דְּמִשְׁמֵי חַיֵּי
 חַיֵּי חַיֵּי חַיֵּי.

14. The fifth Sunday after the Epiphany, f. 37 *a*. Prayers
 of Elias,

חַיֵּי חַיֵּי חַיֵּי. דְּבַח יְהוָה דְּמִשְׁמֵי חַיֵּי
 חַיֵּי חַיֵּי חַיֵּי.

and of Shallitā,

חַיֵּי חַיֵּי חַיֵּי. דְּבַח יְהוָה דְּמִשְׁמֵי חַיֵּי
 חַיֵּי חַיֵּי חַיֵּי.

15. *a*. The Monday of the Prayer (of the Ninevites),
 f. 38 *a*. The first session (חַיֵּי חַיֵּי); prayers of Elias,

לֵךְ מִשְׁמֵי מִשְׁמֵי. דְּבַח יְהוָה דְּמִשְׁמֵי חַיֵּי
 חַיֵּי חַיֵּי חַיֵּי.

and

לֵךְ מִשְׁמֵי מִשְׁמֵי. דְּבַח יְהוָה דְּמִשְׁמֵי חַיֵּי.

19. The seventh Sunday after the Epiphany, f. 54 b. Prayers of Paul of al-Anbār,

ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ (sic) ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ
ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ

and

ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ

20. The Friday of the Dead, f. 55 b. Prayers of Elias,

ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ

and

ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ

21. The eighth Sunday after the Epiphany, f. 57 b. Prayers of Shallitā,

ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ
ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ

and

ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ
ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ

22. The first Sunday in Lent, f. 59 a. Prayers of Elias,

ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ

and

ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ
ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ

23. The first Friday in Lent, f. 60 *b*. Prayers of George of Athōr,

ܕܠܚܝܬܐ ܕܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ
ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ

and

ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ

24. The second Sunday in Lent, f. 62 *a*. Prayers of George of Arbēl,

ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ
ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ

and of Elias,

ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ

25. The second Friday in Lent, f. 63 *a*. Prayers of Elias,

ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ

and

ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ

26. The third Sunday in Lent, f. 64 *b*. Prayers of Elias,

ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ

and

ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ

27. The third Friday in Lent, f. 68 *b*. Prayer of 'Abhd-
ishō' the catholicus,

ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ
ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ

32. The sixth Sunday in Lent, f. 78 *b*. Prayers of Elias,

לְ בָּרְכָהּ מְהֵרָה וְעֵלְיָהּ דְּחַסְדָּא דְּלִי שְׂמֵדָה . אב

and

לְ בָּרְכָהּ דְּחַסְדָּא דְּלִי שְׂמֵדָה .

33. The sixth Friday in Lent, f. 85 *a*. Prayers of Elias of Nisibis,

לְ מַזְלָא מְהֵרָה וְעֵלְיָהּ דְּחַסְדָּא . אב . מְהֵרָה וְעֵלְיָהּ

דְּחַסְדָּא

and

לְ מַזְלָא מְהֵרָה וְעֵלְיָהּ דְּחַסְדָּא . מְהֵרָה וְעֵלְיָהּ

מְהֵרָה וְעֵלְיָהּ .

34. Palm Sunday, f. 86 *a*. Prayers of Elias,

לְ מַזְלָא מְהֵרָה וְעֵלְיָהּ דְּחַסְדָּא . אב . מְהֵרָה

דְּחַסְדָּא מְהֵרָה

and

לְ מַזְלָא מְהֵרָה וְעֵלְיָהּ דְּחַסְדָּא . מְהֵרָה וְעֵלְיָהּ

מְהֵרָה וְעֵלְיָהּ .

35. *a*. Monday in the last week of Lent, f. 89 *b*. Prayers of George of Āthōr,

לְ מַזְלָא מְהֵרָה וְעֵלְיָהּ דְּחַסְדָּא . אב . מְהֵרָה

מְהֵרָה

and of Shallitā,

מְהֵרָה וְעֵלְיָהּ דְּחַסְדָּא .

[illegible][illegible]

يَحْيَى مَدَن دَقِيقِ لِمَاخَمَةٍ شَدِيدَةٍ بِمُحَدِّثَةٍ . دَلِيسِيَّة
بِك مَدَن . هَلِكِيَّة لِمَاخَمَةٍ بَقِيَّة .

لے جھڑ مہوٹ دیا مکھا۔ اہب۔ سوسا
 ہماں دلڈنڈی

ལྷ་མོ་འདི་གི་སྐུ་ཡིན་པར་བརྟེན། དེ་ལྟར་བཤད་ཀྱང་།
 རྒྱུ་ཆེན་པོ་ཞེས་པའི་ཁྲིམས་ཀྱི་ཕྱོད་ཀློང་ལ་འཇུག་པའི་ལྷ་མོ་འདི་གི་སྐུ་ཡིན་པར་བརྟེན།

فَتَنِيكَ مِنْ شِدَّةِ الْهَيْبَةِ . كَيْفَ تَكُونُ دَجْدَجَاتُكَ

مَوْشَىٰ ذَا مِصْرَ حَسْبُكَ . ثُمَّ دَلَّكَ فِذَىٰ مَدْيَنَ حَسْبُكَ .

38. The Commemoration of the Martyrs and Confessors,
f. 102 *a*. Prayers of Shallitā,

ܡܠܟܐ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ
ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ

and

ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ
ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ

39. New Sunday, f. 103 *b*. Prayers of Paul of al-Anbār
(ܡܕܢ),

ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ
ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ

and of Shallitā,

ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ
ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ

40. The Ascension, f. 105 *b*. Prayers of Elias,

ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ
ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ

and

ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ
ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ

41. The Sunday after the Ascension, f. 106 *b*. Prayers of
Elias,

ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ
ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ

and of Shallitā,

לֵךְ מִכַּח דְּסִכְּא וּמִכַּח־סִכְּא. מִכַּח־סִכְּא וּמִכַּח־סִכְּא. מִכַּח־סִכְּא.
 שְׁלֵמָהּ יִכְלֵת.

42. Pentecost, f. 110 a. Prayers of Elias,

לֵךְ חַטָּא לְיִשְׂרָאֵל וּלְכָל־יִשְׂרָאֵל. לֵךְ חַטָּא לְיִשְׂרָאֵל וּלְכָל־יִשְׂרָאֵל.
 וּלְכָל־יִשְׂרָאֵל.

and of Paul of Anbār (ܐܢܒܪ),

לֵךְ חַטָּא לְיִשְׂרָאֵל וּלְכָל־יִשְׂרָאֵל. לֵךְ חַטָּא לְיִשְׂרָאֵל וּלְכָל־יִשְׂרָאֵל.
 וּלְכָל־יִשְׂרָאֵל. וּלְכָל־יִשְׂרָאֵל. וּלְכָל־יִשְׂרָאֵל.

followed by

לֵךְ חַטָּא לְיִשְׂרָאֵל וּלְכָל־יִשְׂרָאֵל. לֵךְ חַטָּא לְיִשְׂרָאֵל וּלְכָל־יִשְׂרָאֵל.
 דְּכָל־יִשְׂרָאֵל. דְּכָל־יִשְׂרָאֵל. דְּכָל־יִשְׂרָאֵל. דְּכָל־יִשְׂרָאֵל.
 וּלְכָל־יִשְׂרָאֵל.

and

סַחֲרָא. סַחֲרָא. סַחֲרָא. סַחֲרָא. סַחֲרָא. סַחֲרָא. סַחֲרָא. סַחֲרָא.
 וּלְכָל־יִשְׂרָאֵל.

43. The second Sunday of the Apostles, f. 113 b. Prayers of Elias,

לֵךְ חַטָּא לְיִשְׂרָאֵל וּלְכָל־יִשְׂרָאֵל. לֵךְ חַטָּא לְיִשְׂרָאֵל וּלְכָל־יִשְׂרָאֵל.

and of Paul of Anbār (ܐܢܒܪ),

דְּכָל־יִשְׂרָאֵל. דְּכָל־יִשְׂרָאֵל. דְּכָל־יִשְׂרָאֵל. דְּכָל־יִשְׂרָאֵל.

44. Nūsardēl, ܢܘܣܪܕܝܠ ܕܥܘܠܝܐ, f. 117 *a*. Prayers of Elias,

ܠܥܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ
ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ

and

ܠܥܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ
ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ

45. The Transfiguration, ܬܪܝܬܘܬܐ ܕܥܠܝܐ, f. 118 *a*. Prayers of Elias,

ܠܥܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ
ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ

and of George of Āthōr,

ܠܥܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ
ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ

46. The Invention of the Cross, f. 121 *a*. Prayers of Elias,

ܠܥܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ
ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ

and

ܠܥܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ
ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ

47. The first Sunday after the Invention of the Cross, f. 124 *a*. Prayers of Shallitā,

ܠܥܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ
ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ

[illegible]

لے ۱۰۰۰ روپے دے دیے۔

تَجِدُهُ مَذْمُومًا مَذْمُومًا بِمَا جَعَلْتَهُ كَوَاتِبًا كَوَاتِبًا.

[illegible]

مَذْمُومٌ لَمْ يَسْلَمْ بِمِلَّةٍ . مَيَّاسٌ هَكَذَا دَقِيقٌ .

فَدَمَهُمْ بِأَنْفُسِهِمْ وَأَمْلَ لَهُم مَّا يُدْرِكُونَ
فَمَنْ شَاءَ فَلْيُصَلِّ ۖ لَيْسَ عَلَيْهِ جُنَاحٌ مِّنْهُمَا شَيْءٌ ۚ وَمَن يَتَذَكَّرْ فَلْيَعْلَمْ أَنَّهُ مُصَوِّرٌ ۚ

سَوِي مَدَنِي هِي اَدَبِيَّتْ حَك دَنْ حَبْلِي دِيحِي اَتَسَلِي .

[illegible]

لے محبت سے شہادت بخانا چاہئے۔

52. With the hymns of the Vigils (Lauds) on the Dominical Festivals, ܠܬܬܢܐ ܕܝܕܢܐ ܕܫܡܝܐ ܕܥܠܐ ܕܥܠܐ, f. 132 b. Prayers of Shallitā,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

כַּתְּבָהּ מִזֶּה בְּיָמֶיךָ . וְתִתֵּן לָהּ

مَدَامُ دِيْكَ مَدَامُ دِيْكَ مَدَامُ دِيْكَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The colophon, f. 133 *b*, states that the volume was finished on the 21st of the latter Kānōn, A. Gr. 2096 = A.D. 1785, in Gessā, the village of Simeon bar Šabbā'ē, when Mār Simeon was catholic patriarch of the East. The scribe was Thomas, son of Moses, son of Yahbhō.

אֵלֶּה הַדְּבָרִים אֲשֶׁר עָשָׂה יְהוָה לְמֹשֶׁה וּלְיִשְׂרָאֵל בְּיָדָיו
 בְּצֵאתָם מִמִּצְרָיִם.

I. The proper Psalms at Vespers.

a. Monday, f. 3 *b*, **ܐܠܗܝܢ ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ**,
Pss. xi, xii, xiii, xiv ; 2nd *marmāthā*, Pss. xv, xvi, xvii.

b. Tuesday, f. 5 *b*, Pss. xxv, xxvi, xxvii ; 2nd *marmāthā*,
Pss. xxviii, xxix, xxx.

c. Wednesday, f. 7 *b*, Pss. lxii, lxiii, lxiv ; 2nd *marmāthā*,
Pss. lxv, lxvi, lxvii.

d. Thursday, f. 10 *a*, Pss. xcvi, xcvii, xcvihi ; 2nd *marmāthā*, Pss. xcix, c, ci.

e. Friday, f. 11 *b*, Pss. lxxxv, lxxxvi ; 2nd *marmāthā*, Pss.
lxxxvii, lxxxviii.

f. Saturday, f. 13 *a*, Pss. cxliv, cxlv, cxlvi ; 2nd *marmāthā*,
Pss. cxlvii, cxlviii, cxlix, cl.

Subscription, f. 15 *a*,

ܐܠܗܝܢ ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ : ܐܠܗܝܢ ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ
❖ **ܐܠܗܝܢ ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ**

II. The Anthems for Vespers, **ܐܠܗܝܢ ܕܝܡܝܢ**, f. 15 *a*.

1. **ܐܠܗܝܢ ܕܝܡܝܢ ܕܝܡܝܢ** (compare f. 17 *a*).

a. Monday, **ܐܠܗܝܢ ܕܝܡܝܢ**, marg. **ܐܠܗܝܢ ܕܝܡܝܢ**, f. 15 *a* ; **ܐܠܗܝܢ ܕܝܡܝܢ**
f. 16 *a*.

b. Tuesday, **ܐܠܗܝܢ ܕܝܡܝܢ**, f. 17 *a* ; **ܐܠܗܝܢ ܕܝܡܝܢ**, f. 17 *b*.

c. Wednesday, **ܐܠܗܝܢ ܕܝܡܝܢ**, f. 18 *b* ; **ܐܠܗܝܢ ܕܝܡܝܢ**, f. 18 *b*.

ensuing week ; if *After*, then the *under choir*, or the congregation on the south side, shall open the service for the same appointed period. The rubrical order of the *Khudhra* directs that this change shall take place on alternate Sundays. The *KDHAM* oo *D'WATHAR* contains a few prayers, extracts from the Psalter, and the whole psalms as appointed to be used at the Matins and Vespers of week days, and the psalms and two or three collects appointed for the Matins of every Sunday."

d. Thursday, **ד'מב'קל**, f. 20 a; **ד'בא'ב**, f. 20 b.

e. Friday, **ד'מב'קל**, f. 21 b; **ד'בא'ב** f. 22 a; **ד'ב'קל***,
f. 22 b; **ד'ב'קל**, f. 23 b.

f. Saturday, **ד'מב'קל**, f. 24 b; **ד'בא'ב**, f. 25 a.

Subscription, f. 26 a, **ד'מב'קל ד'בא'ב ד'ב'קל**.

2. **ד'ב'קל ד'ב'קל ד'ב'קל**, f. 26 a.

a. Monday, **ד'מב'קל**, f. 26 a; **ד'בא'ב**, f. 26 b.

b. Tuesday, **ד'מב'קל**, f. 27 b; **ד'בא'ב**, f. 28 a.

c. Wednesday, **ד'מב'קל**, f. 29 a; **ד'בא'ב**, f. 29 b.

d. Thursday, **ד'מב'קל**, f. 30 a; **ד'בא'ב**, f. 30 b.

e. Friday, f. 31 b,

ד'ב'קל ד'ב'קל ד'ב'קל ד'ב'קל ד'ב'קל ד'ב'קל ד'ב'קל

f. Saturday, **ד'מב'קל**, f. 31 b; **ד'בא'ב**, f. 32 a.

Subscription, f. 33 a,

ד'ב'קל ד'ב'קל ד'ב'קל ד'ב'קל ד'ב'קל ד'ב'קל ד'ב'קל

III. The service for Nocturns, f. 33 a,

ד'ב'קל ד'ב'קל ד'ב'קל ד'ב'קל ד'ב'קל ד'ב'קל ד'ב'קל

* Badger does not explain this term. The words of the ms. are:

ד'ב'קל ד'ב'קל ד'ב'קל ד'ב'קל ד'ב'קל ד'ב'קל ד'ב'קל

ד'ב'קל ד'ב'קל ד'ב'קל ד'ב'קל ד'ב'קל ד'ב'קל ד'ב'קל

[illegible]

Subscription, f. 70 a,

تَلَقَّيْنَاهُ بِخَبَرٍ مُّسْتَعْتَبٍ ۖ

١٥٦ ٢٥٥ ٢٥٦ ٢٥٧ ٢٥٨ ٢٥٩ ٢٦٠ ٢٦١ ٢٦٢ ٢٦٣ ٢٦٤ ٢٦٥ ٢٦٦ ٢٦٧ ٢٦٨ ٢٦٩ ٢٧٠ ٢٧١ ٢٧٢ ٢٧٣ ٢٧٤ ٢٧٥ ٢٧٦ ٢٧٧ ٢٧٨ ٢٧٩ ٢٨٠ ٢٨١ ٢٨٢ ٢٨٣ ٢٨٤ ٢٨٥ ٢٨٦ ٢٨٧ ٢٨٨ ٢٨٩ ٢٩٠ ٢٩١ ٢٩٢ ٢٩٣ ٢٩٤ ٢٩٥ ٢٩٦ ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠ ٣٠١ ٣٠٢ ٣٠٣ ٣٠٤ ٣٠٥ ٣٠٦ ٣٠٧ ٣٠٨ ٣٠٩ ٣١٠ ٣١١ ٣١٢ ٣١٣ ٣١٤ ٣١٥ ٣١٦ ٣١٧ ٣١٨ ٣١٩ ٣٢٠ ٣٢١ ٣٢٢ ٣٢٣ ٣٢٤ ٣٢٥ ٣٢٦ ٣٢٧ ٣٢٨ ٣٢٩ ٣٣٠ ٣٣١ ٣٣٢ ٣٣٣ ٣٣٤ ٣٣٥ ٣٣٦ ٣٣٧ ٣٣٨ ٣٣٩ ٣٤٠ ٣٤١ ٣٤٢ ٣٤٣ ٣٤٤ ٣٤٥ ٣٤٦ ٣٤٧ ٣٤٨ ٣٤٩ ٣٥٠ ٣٥١ ٣٥٢ ٣٥٣ ٣٥٤ ٣٥٥ ٣٥٦ ٣٥٧ ٣٥٨ ٣٥٩ ٣٦٠ ٣٦١ ٣٦٢ ٣٦٣ ٣٦٤ ٣٦٥ ٣٦٦ ٣٦٧ ٣٦٨ ٣٦٩ ٣٧٠ ٣٧١ ٣٧٢ ٣٧٣ ٣٧٤ ٣٧٥ ٣٧٦ ٣٧٧ ٣٧٨ ٣٧٩ ٣٨٠ ٣٨١ ٣٨٢ ٣٨٣ ٣٨٤ ٣٨٥ ٣٨٦ ٣٨٧ ٣٨٨ ٣٨٩ ٣٩٠ ٣٩١ ٣٩٢ ٣٩٣ ٣٩٤ ٣٩٥ ٣٩٦ ٣٩٧ ٣٩٨ ٣٩٩ ٤٠٠ ٤٠١ ٤٠٢ ٤٠٣ ٤٠٤ ٤٠٥ ٤٠٦ ٤٠٧ ٤٠٨ ٤٠٩ ٤١٠ ٤١١ ٤١٢ ٤١٣ ٤١٤ ٤١٥ ٤١٦ ٤١٧ ٤١٨ ٤١٩ ٤٢٠ ٤٢١ ٤٢٢ ٤٢٣ ٤٢٤ ٤٢٥ ٤٢٦ ٤٢٧ ٤٢٨ ٤٢٩ ٤٣٠ ٤٣١ ٤٣٢ ٤٣٣ ٤٣٤ ٤٣٥ ٤٣٦ ٤٣٧ ٤٣٨ ٤٣٩ ٤٤٠ ٤٤١ ٤٤٢ ٤٤٣ ٤٤٤ ٤٤٥ ٤٤٦ ٤٤٧ ٤٤٨ ٤٤٩ ٤٥٠ ٤٥١ ٤٥٢ ٤٥٣ ٤٥٤ ٤٥٥ ٤٥٦ ٤٥٧ ٤٥٨ ٤٥٩ ٤٦٠ ٤٦١ ٤٦٢ ٤٦٣ ٤٦٤ ٤٦٥ ٤٦٦ ٤٦٧ ٤٦٨ ٤٦٩ ٤٧٠ ٤٧١ ٤٧٢ ٤٧٣ ٤٧٤ ٤٧٥ ٤٧٦ ٤٧٧ ٤٧٨ ٤٧٩ ٤٨٠ ٤٨١ ٤٨٢ ٤٨٣ ٤٨٤ ٤٨٥ ٤٨٦ ٤٨٧ ٤٨٨ ٤٨٩ ٤٩٠ ٤٩١ ٤٩٢ ٤٩٣ ٤٩٤ ٤٩٥ ٤٩٦ ٤٩٧ ٤٩٨ ٤٩٩ ٥٠٠ ٥٠١ ٥٠٢ ٥٠٣ ٥٠٤ ٥٠٥ ٥٠٦ ٥٠٧ ٥٠٨ ٥٠٩ ٥١٠ ٥١١ ٥١٢ ٥١٣ ٥١٤ ٥١٥ ٥١٦ ٥١٧ ٥١٨ ٥١٩ ٥٢٠ ٥٢١ ٥٢٢ ٥٢٣ ٥٢٤ ٥٢٥ ٥٢٦ ٥٢٧ ٥٢٨ ٥٢٩ ٥٣٠ ٥٣١ ٥٣٢ ٥٣٣ ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧ ٥٣٨ ٥٣٩ ٥٤٠ ٥٤١ ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥ ٥٤٦ ٥٤٧ ٥٤٨ ٥٤٩ ٥٥٠ ٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠ ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠ ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠ ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠ ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠ ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠ ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١٨ ٦١٩ ٦٢٠ ٦٢١ ٦٢٢ ٦٢٣ ٦٢٤ ٦٢٥ ٦٢٦ ٦٢٧ ٦٢٨ ٦٢٩ ٦٣٠ ٦٣١ ٦٣٢ ٦٣٣ ٦٣٤ ٦٣٥ ٦٣٦ ٦٣٧ ٦٣٨ ٦٣٩ ٦٤٠ ٦٤١ ٦٤٢ ٦٤٣ ٦٤٤ ٦٤٥ ٦٤٦ ٦٤٧ ٦٤٨ ٦٤٩ ٦٥٠ ٦٥١ ٦٥٢ ٦٥٣ ٦٥٤ ٦٥٥ ٦٥٦ ٦٥٧ ٦٥٨ ٦٥٩ ٦٦٠ ٦٦١ ٦٦٢ ٦٦٣ ٦٦٤ ٦٦٥ ٦٦٦ ٦٦٧ ٦٦٨ ٦٦٩ ٦٧٠ ٦٧١ ٦٧٢ ٦٧٣ ٦٧٤ ٦٧٥ ٦٧٦ ٦٧٧ ٦٧٨ ٦٧٩ ٦٨٠ ٦٨١ ٦٨٢ ٦٨٣ ٦٨٤ ٦٨٥ ٦٨٦ ٦٨٧ ٦٨٨ ٦٨٩ ٦٩٠ ٦٩١ ٦٩٢ ٦٩٣ ٦٩٤ ٦٩٥ ٦٩٦ ٦٩٧ ٦٩٨ ٦٩٩ ٧٠٠ ٧٠١ ٧٠٢ ٧٠٣ ٧٠٤ ٧٠٥ ٧٠٦ ٧٠٧ ٧٠٨ ٧٠٩ ٧١٠ ٧١١ ٧١٢ ٧١٣ ٧١٤ ٧١٥ ٧١٦ ٧١٧ ٧١٨ ٧١٩ ٧٢٠ ٧٢١ ٧٢٢ ٧٢٣ ٧٢٤ ٧٢٥ ٧٢٦ ٧٢٧ ٧٢٨ ٧٢٩ ٧٣٠ ٧٣١ ٧٣٢ ٧٣٣ ٧٣٤ ٧٣٥ ٧٣٦ ٧٣٧ ٧٣٨ ٧٣٩ ٧٤٠ ٧٤١ ٧٤٢ ٧٤٣ ٧٤٤ ٧٤٥ ٧٤٦ ٧٤٧ ٧٤٨ ٧٤٩ ٧٥٠ ٧٥١ ٧٥٢ ٧٥٣ ٧٥٤ ٧٥٥ ٧٥٦ ٧٥٧ ٧٥٨ ٧٥٩ ٧٦٠ ٧٦١ ٧٦٢ ٧٦٣ ٧٦٤ ٧٦٥ ٧٦٦ ٧٦٧ ٧٦٨ ٧٦٩ ٧٧٠ ٧٧١ ٧٧٢ ٧٧٣ ٧٧٤ ٧٧٥ ٧٧٦ ٧٧٧ ٧٧٨ ٧٧٩ ٧٨٠ ٧٨١ ٧٨٢ ٧٨٣ ٧٨٤ ٧٨٥ ٧٨٦ ٧٨٧ ٧٨٨ ٧٨٩ ٧٩٠ ٧٩١ ٧٩٢ ٧٩٣ ٧٩٤ ٧٩٥ ٧٩٦ ٧٩٧ ٧٩٨ ٧٩٩ ٨٠٠ ٨٠١ ٨٠٢ ٨٠٣ ٨٠٤ ٨٠٥ ٨٠٦ ٨٠٧ ٨٠٨ ٨٠٩ ٨١٠ ٨١١ ٨١٢ ٨١٣ ٨١٤ ٨١٥ ٨١٦ ٨١٧ ٨١٨ ٨١٩ ٨٢٠ ٨٢١ ٨٢٢ ٨٢٣ ٨٢٤ ٨٢٥ ٨٢٦ ٨٢٧ ٨٢٨ ٨٢٩ ٨٣٠ ٨٣١ ٨٣٢ ٨٣٣ ٨٣٤ ٨٣٥ ٨٣٦ ٨٣٧ ٨

X. The Psalms for Morning Prayer, f. 74 *a*,

١٥٢ دُخْتِیْهِ مَحْمُوْدَةُ دِيْلَقَدَر

Pss. c, xci, civ. 1—16, cxiii, xciii, cxlviii, cxlix, cl, li. 1—17.

Subscription, f. 76 b,

[illegible]

The colophon, f. 76 b, states that this Ms. was finished on the 28th of Āb, A. Gr. 2018 = A.D. 1707, by the priest Sammānō, son of Daniel, son of Joseph, son of Khaushābō, from the village of Ārādhēn* in Sappnā.

[illegible]

Foll. 78—82 contain prayers for the evening and morning services. Subscription, f. 82 *a*,

[illegible]

On ff. 2 *b*, 3 *a*, and 77 *b*, are written short prayers.

Add. 1980

Paper, about $17\frac{1}{2}$ in. by 12; 445 leaves, some of which are more or less stained with water; ff. 1 and 445 are modern and blank. Forty-five quires, signed with letters, of 10 leaves, except the first and last, which have 8 and 6 respectively; 2 columns, 33 lines. Written in a large, clear Nestorian character, and dated A. Gr. 2034 = A.D. 1723.

* See Badger, *The Nestorians*, i. 174.

The *Gazzū* or Services for the Dominical Festivals and the Commemoration of Saints during the whole year, according to the use of the Dairā 'Ellāitā of Mār Gabriel and Mār Abraham at Mosul. See Badger, *The Nestorians*, ii. 23; Bickell, *Conspectus*, p. 87. The services consist of canons and other hymns, prayers, etc., many of which are given in full, whereas others are merely indicated by the first few words, as is also the case with occasional lessons, e.g. ff. 91 b, 124 a. Explanatory notes for the reader are also inserted, as on ff. 2 b, 4 a, 418 b. Title, f. 2 b:

ܕܝܢ ܕܝܠܕܝܢ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ
 ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ
 ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ
 ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ
 ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ
 ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ

1. The Nativity of our Lord, 25th of the first Kānūn, f. 2 b. If this day should be a Sunday, the ordinary service of Sunday is to be set aside, and so also at the Epiphany and the Festival of the holy Cross.

ܕܝܢ ܕܝܠܕܝܢ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ
 ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ
 ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ
 ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ
 ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ
 ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ

۱۱
 دُخْتَرِي لَدِيكَ دُخْتَرِي ۞ نَكَب ۞ مَلِكِي
 لَدِيكَ مَلِكِي. دُخْتَرِي لَدِيكَ دُخْتَرِي. دُخْتَرِي لَدِيكَ دُخْتَرِي.
 دُخْتَرِي لَدِيكَ دُخْتَرِي. دُخْتَرِي لَدِيكَ دُخْتَرِي.

[illegible][illegible]

* I have not specified in this description any hymns but those whose authors are named in the manuscript.

Another by Wardā, f. 39 *a*,

ܠܫܢܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ

Another by Wardā, f. 40 *b*,

ܠܫܢܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ

c. Third *mautēbhā*, f. 50 *b*.

d. Vigils, ܕܥܕܐ ܕܥܕܐ, f. 51 *b*; nocturns, f. 52 *a*; morning prayer, f. 54 *a*.

2. The second Friday after the Nativity, the Commemoration of the virgin Mary, f. 56 *a*,

ܠܫܢܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ

a. First *mautēbhā*, f. 57 a. Hymn by Wardā, f. 60 b,

ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ
 ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ
 ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ
 ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ

b. Second *mautēbhā*, f. 72 b. Hymn by Wardā, f. 84 a,

ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ
 ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ
 ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ

Another by Wardā, f. 86 a,

ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ
 ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ

Acrostich of ܡܳܠܳܬܳܐ, the rest alphabetical. Another by Wardā, f. 87 b,

ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ
 ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ

Acrostichs of ܡܳܠܳܬܳܐ and ܡܳܠܳܬܳܐ.

c. Vigils and nocturns, f. 89 b; morning prayer, f. 90 b.

3. Epiphany, f. 92 a,

ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ ܕܥܳܠܳܡܳܐ

[illegible][illegible]

b. Second *mautēbhā*, f. 103 a. Hymn by Ḥakkīm of Bēth Kāshā, f. 111 a,

دِيحْبِدْ لِسَبَح دَجَا سَكَا . وَخَوْدِ خَا اَمَسْتَنَد
بَهْمَان . بُوَت مَخْسِر الْكَلَامَان . كَذِبِي صَدَقَ الْمَلِكَان
صَتَّان . دَنْيَايَا مَدُونَان ❖

١٢ مَدَّ دِيحْتِدْ لَحَبَكْ يَمَعُ رُحْمَتِ. هَلَجِبْ لَكَ
 نَبْ. شَ دَحْدَجْ لَدَاكْ وَكَعَمَ. وَجَدَ شَوِّ حَتَّيْ اَصْلَ.
 مَخَذَ حَيَّ يَلْ. مَشَدَّ حَيَّ فَكَّرَ كَلْ ❖

d. Vigils, f. 119 *b*; nocturns, f. 121 *b*; morning prayer, f. 123 *a*.

4. The Friday after the Epiphany, commemoration of S. John the Baptist, f. 125 *a*.

a. First *mautēbhā*, f. 126 *a*.

b. Second *mautēbhā*, f. 132 *b*. Hymn by Wardā, f. 141 *a*,

ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ
ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ
ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ
ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ
ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ

c. Vigils and nocturns, f. 143 *a*; morning prayer, f. 144 *a*.

5. Commemoration of S. Peter and S. Paul, f. 145 *a*.

a. First *mautēbhā*, f. 146 *b*. Hymn by Wardā, f. 149 *b*,

ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ
ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ
ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ
ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ

Another by Wardā, f. 150 *b*,

ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ
ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ
ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ
ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ

b. Second *mautēbhā*, f. 154 *a*.

c. Vigils and nocturns, f. 166 *a*; morning prayer, f. 167 *a*.

6. Commemoration of the Four Evangelists, f. 167 *b*.

a. *Mautēbhā*, f. 169 *a*. Hymn by Wardā, f. 183 *a*,

ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ
ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ
ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ
ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ ܕܝܚܝܕܝܢ

b. Vigils and nocturns, f. 188 b; morning prayer, f. 189 b.

7. Commemoration of S. Stephen, f. 190 b.

a. *Mautēbhā*, f. 191 b.

b. Vigils and nocturns, f. 207 a; morning prayer, f. 208 a.

8. Commemoration of the Greek Doctors, Diodorus, Theodore and Nestorius, f. 208 b.

a. *Mautēbhā*, f. 210 a. Hymn by Bābhai, f. 229 a,

ܐܬܬܐ ܕܬܠܐ : ܡܢ ܡܚܝܬܐ . ܡܫܒܬܐ ܕܬܒ ܡܠܟܐ
ܡܠܟ ܡܫܕܐ . ܬܥܬܐ ܕܬܒ ܡܫܕܐ ܕܝܠܕܐ ܡܫܕܐ . ܫܠܡ ܡܕܕܐ
ܡܕܕܐ ܡܫܕܐ ܡܫܕܐ . ܕܡܠܟ ܡܫܕܐ ܕܝܠܕܐ ܡܫܕܐ . ܡܫܕܐ
ܡܫܕܐ ܕܝܠܕܐ ܡܫܕܐ . ܡܫܕܐ . ܡܫܕܐ .

Hymn by the priest Šēlibhā of Maṣšūrīyah, f. 229 b,

ܐܬܬܐ ܕܬܠܐ : ܡܢ ܡܚܝܬܐ : ܕܡܫܕܐ ܕܡܫܕܐ ܕܡܫܕܐ
ܡܫܕܐ ܡܫܕܐ ܡܫܕܐ ܡܫܕܐ ܡܫܕܐ ܡܫܕܐ ܡܫܕܐ ܡܫܕܐ
ܡܫܕܐ ܡܫܕܐ ܡܫܕܐ ܡܫܕܐ ܡܫܕܐ ܡܫܕܐ ܡܫܕܐ ܡܫܕܐ
ܡܫܕܐ ܡܫܕܐ ܡܫܕܐ ܡܫܕܐ ܡܫܕܐ ܡܫܕܐ ܡܫܕܐ ܡܫܕܐ .

b. Vigils and nocturns, f. 235 a; morning prayer, f. 236 a.

9. Commemoration of the Syrian Doctors, Ephraim, Narsai, Abraham, Lōlyānē (Julian), John, and Michael, f. 236 b.

a. *Mautēbhā*, f. 238 a.

b. Vigils and nocturns, f. 251 b; morning prayer, f. 252 b.

10. Commemoration of any one Saint, known as that of Mār Abhā the catholicus, f. 253 a,

ܕܡܫܕܐ ܕܡܫܕܐ ܕܡܫܕܐ ܕܡܫܕܐ ܕܡܫܕܐ ܕܡܫܕܐ ܕܡܫܕܐ ܕܡܫܕܐ .

Another, f. 299 *b*,

תַּבְּלָא מִנֵּה רִבְכָּל דִּימֵה . . דְּבִי וְדָבָר לְשׁוֹן מִבְּרִי
מִדְּ. . לְיִבְרָאִי שֶׁמֶלְכָא דְּבִימִי . . 50

A third, with reversed alphabet, f. 301 *a*,

אֵל וְשֵׁן מִלְּכָא מִדְּבִי דְּלִלְכָא מִלְּכָא מִדְּבִי
חֲבִי לְלִיכָא ❖ אֵל מִבְּרִי ❖ אֵל מִבְּרִי
יִשְׂרָאֵל מִבְּרִי . 50

A fourth, f. 301 *b*,

אֵל וְשֵׁן מִלְּכָא מִדְּבִי דְּלִלְכָא מִלְּכָא מִדְּבִי
מִבְּרִי מִבְּרִי : אֵל : מִבְּרִי : אֵל : מִבְּרִי :
מִבְּרִי מִבְּרִי מִבְּרִי . מִבְּרִי מִבְּרִי מִבְּרִי .
מִבְּרִי מִבְּרִי מִבְּרִי . מִבְּרִי מִבְּרִי מִבְּרִי .
מִבְּרִי מִבְּרִי מִבְּרִי . 50

A fifth, f. 302 *a*,

אֵל וְשֵׁן מִלְּכָא מִדְּבִי דְּלִלְכָא מִלְּכָא מִדְּבִי
מִבְּרִי : אֵל : מִבְּרִי : אֵל : מִבְּרִי :
מִבְּרִי מִבְּרִי מִבְּרִי . מִבְּרִי מִבְּרִי מִבְּרִי .
מִבְּרִי מִבְּרִי מִבְּרִי . 50

Morning prayer, f. 303 *b*.

11. The Friday of the Commemoration of the Dead,
f. 305 *a*.

ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ
 ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ
 ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ
 ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ
 ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ
 ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ
 ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ
 ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ
 ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ

The second part of the Gazzā begins with

12. The Friday of the Confessors, f. 326 *a*.

a. *Mautebhā*, f. 326 *b*. Hymn by Wardā, f. 336 *a*,

ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ
 ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ
 ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ

Another by Wardā, on Mār Tahmazgard, f. 337 *a*,

ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ
 ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ
 ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ ܩܬܝܒܝܢ

b. Vigils and nocturns, f. 339 *a* ; morning prayer, f. 340 *a*.

a. First *mautēbhā*, f. 342 a. Hymn by Wardā, f. 347 a,

Another by Wardā, f. 348 *a*,

b. Second *mautēbhā*, f. 353 a. Hymn for Mār Pethion,

Hymn by Ishō'-yabh, metropolitan of Arbēl, f. 361 *a*,

c. Vigils, f. 363 *b*; nocturns, f. 364 *a*; morning prayer, f. 364 *b*.

14. Commemoration of the Maccabees, Shēmōnī and her sons, f. 365 *a*.

a. *Mautēbhā*, f. 365 b.

b. Vigils and nocturns, f. 374 a; morning prayer, f. 374 b.

15. The Ascension of our Lord, f. 375 *b*.a. First *mautēbhā*, f. 375 *b*.b. Second *mautēbhā*, f. 379 *b*. Hymn by Wardā, f. 383 *a*,

ܣܠܡܐ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

Another by Mār Joseph, bishop of Gāzartā and Thēmānōn, f. 384 *b*,

ܣܠܡܐ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

c. Third *mautēbhā*, f. 387 *b*.d. Vigils and nocturns, f. 388 *a*; morning prayer, f. 389 *a*.16. Commemoration of S. Thomas the Apostle, 3rd Tam-mūz, f. 390 *a*.a. First *mautēbhā*, f. 391 *a*.b. Second *mautēbhā*, f. 393 *b*.c. Vigils and nocturns, f. 395 *b*; morning prayer, f. 397 *a*.17. Commemoration of Cyriacus and Julitta ܣܠܡܐ ܕܥܝܪܝܐܩܘܨ ܕܝܘܠܝܬܐ, f. 398 *a*.a. First *mautēbhā*, f. 399 *a*.

b. Second *mautēbhā*, f. 401 b. Hymn by Mār 'Abhd-
īshō', metropolitan of Gāzartā, f. 403 a,

ܠܠܗ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

c. Vigils, f. 406 b; nocturns, f. 407 a; morning prayer,
f. 407 b.

18. The Transfiguration of our Lord; canons arranged by
George, metropolitan of Āthōr, f. 408 a,

ܠܠܗ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
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a. First *mautēbhā*, f. 409 a.

b. Second *mautēbhā*, f. 411 a. Hymn by Wardā, f. 411 b,

ܠܠܗ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
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ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

c. Vigils and nocturns, f. 417 a; morning prayer, f. 417 b.

19. The Festival of the holy Cross, 13th Īlōl, f. 418 *b*.

a. First *mautēbhā*, f. 419 *b*. Hymn by Wardā, f. 426 *a*,

ܐܡܝܢ ܬܝܫܥ ܠܗ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

b. Second *mautēbhā*, f. 427 *b*. Hymn by Khāmīs, f. 430 *b*,

ܐܡܝܢ ܬܝܫܥ ܠܗ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

c. Vigils and nocturns, f. 440 *b*; morning prayer, f. 441 *b*.

Subscription, f. 442 *b*,

ܐܡܝܢ ܬܝܫܥ ܠܗ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

The long colophon, ff. 442 *b*—444 *a*, adds nothing of importance to that on f. 325 *b*.

There are many attempts at ornamentation in this volume, viz. ff. 2 *b* (where the scribe has recorded his name and the date), 56 *a*, 92 *a*, 125 *a*, 167 *b*, 190 *a*, 208 *b*, 236 *b*, 253 *a*, 305 *a*, 340 *b* (figure of S. George), 375 *a*, 397 *b*, and 418 *b* (a cross).

On f. 2 *a* are three prayers, viz. ܐܠܗܐ ܕܥܡܪܐ, ܐܠܗܐ ܕܥܡܪܐ,

ܐܠܗܐ ܕܥܡܪܐ

and

ܐܠܗܐ ܕܥܡܪܐ : ܐܠܗܐ ܕܥܡܪܐ ܐܠܗܐ ܕܥܡܪܐ . ܐܠܗܐ ܕܥܡܪܐ

ܐܠܗܐ ܕܥܡܪܐ .

On f. 444 *b* a later hand has added the Song of the three holy Children,

ܐܠܗܐ ܕܥܡܪܐ ܐܠܗܐ ܕܥܡܪܐ .

Add. 1981

Paper, about 16 $\frac{3}{8}$ in. by 10 $\frac{1}{4}$; 449 leaves, of which ff. 1—11 and 437—449 are modern; ff. 1 and 449 are blank. Forty-five quires, signed with letters, of 10 leaves, except ܐ, which has now only 8, and ܡܕ, which has 9; 2 columns, 30 to 32 lines. Some leaves, especially towards the end, are much stained with water, and their margins mutilated. Written in a good, regular, Nestorian hand, and dated A. Gr. 1918 = A.D. 1607. The recent supplies at the beginning and end are of the year 2155 = A.D. 1844.

The *Hudhrā* or Services for the Sundays and ferial days of the whole year, including the Prayer of the Ninevites and Lent, according to the use of the Dairā 'Ellāitā at Mosul. See Badger, *The Nestorians*, ii. 22; Bickell, *Conspectus*, p. 87. The services are of the same character, and similar in arrangement to those in the *Gazzā*. Title, f. 2 *b*:

ܐܠܗܐ ܕܥܡܪܐ ܐܠܗܐ ܕܥܡܪܐ : ܐܠܗܐ ܕܥܡܪܐ ܐܠܗܐ ܕܥܡܪܐ

ܐܠܗܐ ܕܥܡܪܐ : ܐܠܗܐ ܕܥܡܪܐ ܐܠܗܐ ܕܥܡܪܐ ܐܠܗܐ ܕܥܡܪܐ

[illegible]

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

4. The fourth Sunday of the Annunciation, f. 13 *b*. The ferial days, f. 15 *b*.

5. The Nativity of our Lord, 25th of the first Kānūn, f. 16 *b*. The first Friday after the Nativity f. 23 *b*.

6. The first Sunday after the Nativity, f. 24 *a*. The ferial days, f. 25 *b*. The second Friday after the Nativity, the Commemoration of the Virgin Mary,

ܐܘܪܝܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

Hymn of Mār Emmanuel (bar Shahhārē), ܡܪܝܡ ܕܡܪܝܡ,
f. 26 *b*,

ܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

7. The second Sunday after the Nativity, f. 30 *a*. The ferial days, f. 31 *b*.

8. The Epiphany, ܡܪܝܡ ܕܡܪܝܡ, 6th of the latter Kānūn, f. 32 *a*. The following ferial days, f. 40 *b*; viz. Monday to Wednesday, the prayer of the virgins, drawn up by Mār John al-Azraḳ*, bishop of Hīrthā, when the caliph had demanded their virgin daughters from the Christian inhabitants, f. 40 *b*:

ܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
ܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
ܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
ܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
ܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

* See Assemani, *B.O.* iii. 1. 182.

ܐܘܬܝܪܝܢ ܫܒܕܝܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ
 ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ
 ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ
 ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ
 ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ
 ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ

Thursday, the Commemoration of John al-Azraq, f. 41 *b*.
 Friday, the Commemoration of S. John the Baptist, f. 41 *b*.

9. The first Sunday after the Epiphany, f. 45 *a*. The ferial days, 46 *b*. The Commemoration of S. Peter and S. Paul, on the Friday, f. 47 *a*.

10. The second Sunday after the Epiphany, f. 50 *b*. The ferial days, f. 52 *a*. The Commemoration of the four Evangelists, on the Friday, f. 52 *b*.

11. The third Sunday after the Epiphany, f. 55 *b*. The ferial days, f. 56 *b*. The Commemoration of S. Stephen, on the Friday, f. 57 *a*.

12. The fourth Sunday after the Epiphany, f. 60 *a*. The ferial days, f. 61 *b*. The Commemoration of the Greek doctors, Diodorus, Theodore and Nestorius, on the Friday, f. 61 *b*. Some bigot of another sect has erased these names on ff. 63 *b*, 64 *a*, and elsewhere.

13. The fifth Sunday after the Epiphany, f. 65 *b*. The ferial days, f. 67 *a*.

14. The Prayer of the Ninevites, f. 67 *b*,

ܐܘܬܝܪܝܢ ܫܒܕܝܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ
 ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ
 ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ
 ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ ܕܝܗܘܐܢܝܐ

Monday, f. 67 *b*; hymn called ܐܝܬܐܢܐ, f. 72 *b*; ܐܝܬܐܢܐ ܫܠܐܢ, *ib.*; ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ, f. 73 *b*; ܐܝܬܐܢܐ ܫܠܐܢ by the catholicus George, f. 74 *a*. Tuesday, f. 75 *a*. Wednesday, f. 80 *b*; a whole prayer has been erased on f. 81 *b*, because it contains the names of the three Greek doctors. Thursday after the Prayer of the Ninevites, f. 88 *b*. Subscription, f. 90 *a*,

ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ
ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ
ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ
(*sic*) ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ
ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ

The sixth Friday after the Epiphany, f. 90 *a*. The Commemoration of the Syrian doctors, Ephraim (Aphrēm), Narsai, Abraham, Lōlyānē (Julian), and John, f. 90 *b*.

15. The sixth Sunday after the Epiphany, f. 93 *a*. The ferial days, f. 94 *a*. The Commemoration of any one saint, on the Friday, f. 94 *b*,

ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ
ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ
ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ
ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ

16. The seventh Sunday after the Epiphany, f. 100 *a*. The ferial days, f. 101 *b*. The Commemoration of the Forty Martyrs, on the Friday, f. 102 *a*,

ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ ܐܝܬܐܢܐ ܫܠܐܢ

ܐܠܗܐ ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

17. The eighth Sunday after the Epiphany, f. 102 *a*,

ܐܠܗܐ ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

The ferial days, f. 103 *b*. The Commemoration of the Dead, on the Friday, f. 103 *b*.

18. The first Sunday in Lent, f. 108 *a*,

ܐܠܗܐ ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

The first Monday, f. 111 *b*.

The first Tuesday, f. 114 *a*.

The first Wednesday, f. 115 *b*.

The first Thursday, f. 118 *a*.

The first Friday, f. 119 *b*.

The first Saturday, f. 121 *b*.

19. The second Sunday in Lent, f. 123 *a*.

The second Monday, f. 125 *b*.

The second Tuesday, f. 127 *b*.

The second Wednesday, f. 129 *a*. Observe the erasures on f. 132 *a*.

The second Thursday, f. 133 *b*.

תַּחֲמַדְנָה מִשְׁפָּחָה. שְׁמֵשׁ דְּבִינְדָּה מִן דְּוָנִי. לִמְוָה
 חֲבִידָה מִשְׁפָּחָה. מִן שְׁפָדָה חֲבִידָה מִן דְּנִיכָה חֲבִידָה מִן דְּנִיכָה.
 מִן דְּנִיכָה חֲבִידָה מִן דְּנִיכָה מִן דְּנִיכָה. (sic) מִן דְּנִיכָה
 מִן דְּנִיכָה מִן דְּנִיכָה

24. Palm Sunday, מִן דְּנִיכָה מִן דְּנִיכָה מִן דְּנִיכָה
 f. 194 a.

The seventh Monday in Lent, f. 200 b.

The seventh Tuesday, f. 202 a.

The seventh Wednesday, f. 203 a.

The Thursday of the Passover, מִן דְּנִיכָה מִן דְּנִיכָה, f. 205 a.

The Friday of the Crucifixion, מִן דְּנִיכָה מִן דְּנִיכָה,
 f. 207 a.

The Great Saturday, מִן דְּנִיכָה מִן דְּנִיכָה, f. 215 a.

25. Easter Sunday, מִן דְּנִיכָה מִן דְּנִיכָה, f. 220 a.

Followed by מִן דְּנִיכָה מִן דְּנִיכָה, f. 223 b.

Monday in the Week of Weeks, f. 235 a,

מִן דְּנִיכָה מִן דְּנִיכָה.

Tuesday, f. 236 a.

Wednesday, f. 236 b.

Thursday, f. 237 a.

The Friday of the Confessors, מִן דְּנִיכָה מִן דְּנִיכָה,
 f. 238 a.

Saturday in the Week of Weeks, f. 240 b.

26. The second Sunday of the Resurrection, or New Sunday, f. 241 *b*,

ܕܢܝܚܬܐ ܕܥܝܪܐ ܕܡܪܝܡ ܕܥܝܪܐ ܕܡܪܝܡ ܕܥܝܪܐ ܕܡܪܝܡ

The ferial days, f. 243 *b*.

27. The third Sunday of the Resurrection, f. 243 *b*.

The ferial days, f. 245 *b*.

The Commemoration of S. George, on the 24th of Nisān, f. 245 *b*. Hymn for Mār Pethiōn, **ܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ**, f. 246 *b*.

28. The fourth Sunday of the Resurrection, f. 249 *a*. The ferial days, f. 251 *a*.

29. The fifth Sunday of the Resurrection, f. 251 *a*. The ferial days, f. 253 *a*.

30. The sixth Sunday of the Resurrection, f. 253 *b*. The ferial days, f. 255 *a*. The Ascension of our Lord, f. 255 *a*.

31. The Sunday after the Ascension, f. 258 *b*. The ferial days, f. 260 *a*.

32. Pentecost or Whitsunday, f. 260 *b*.

ܕܢܝܚܬܐ ܕܦܢܬܝܫܬܐ ܕܦܢܬܝܫܬܐ

Followed by the **ܕܢܝܚܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ**, compiled by Mār George, metropolitan of Nāghn (?)*, **ܕܢܝܚܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ**

ܕܢܝܚܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ; **ܕܢܝܚܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ** by Mār Sabhr-īshō', bishop of Kashkar†, f. 271 *b*. The ferial days, f. 272 *b*. The Friday of Gold, f. 272 *b*, **ܕܢܝܚܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ**.

33. The second Sunday of the Apostles, f. 276 *b*. The ferial days, f. 278 *a*.

* Naghrān, Najrān?

† See *B.O.* iii, 1, 554.

תָּעַל מַלְכֵּנוּ דְּקַדְשֵׁנוּ. כַּסְדָּתָא דְּאַחֲמֵל דְּכַדָּא מַלְכֵּנוּ 200
מַלְכֵּנוּ דְּאַחֲמֵל.

49. The first Sunday of the Invention of the Cross, and the fourth of Elias, f. 331 *b*. The ferial days, f. 333 *a*.

50. The second Sunday of the Invention of the Cross, and the fifth of Elias, f. 333 *b*. The ferial days, f. 335 *b*.

51. The third Sunday of the Invention of the Cross, and the sixth of Elias, f. 336 *a* :

200 תָּעַל מַלְכֵּנוּ דְּקַדְשֵׁנוּ. כַּסְדָּתָא דְּאַחֲמֵל דְּכַדָּא מַלְכֵּנוּ 200
מַלְכֵּנוּ דְּאַחֲמֵל. כַּסְדָּתָא דְּאַחֲמֵל דְּכַדָּא מַלְכֵּנוּ 200
מַלְכֵּנוּ דְּאַחֲמֵל. כַּסְדָּתָא דְּאַחֲמֵל דְּכַדָּא מַלְכֵּנוּ 200
מַלְכֵּנוּ דְּאַחֲמֵל. כַּסְדָּתָא דְּאַחֲמֵל דְּכַדָּא מַלְכֵּנוּ 200
מַלְכֵּנוּ דְּאַחֲמֵל. כַּסְדָּתָא דְּאַחֲמֵל דְּכַדָּא מַלְכֵּנוּ 200
מַלְכֵּנוּ דְּאַחֲמֵל. כַּסְדָּתָא דְּאַחֲמֵל דְּכַדָּא מַלְכֵּנוּ 200

The ferial days, f. 339 *b*.

52. The fourth Sunday of the Invention of the Cross, and the seventh of Elias, f. 340 *a*. The ferial days, f. 342 *a*. Friday, the Commemoration of Elias the prophet, f. 342 *a* :

דְּכַדָּא מַלְכֵּנוּ דְּקַדְשֵׁנוּ. כַּסְדָּתָא דְּאַחֲמֵל דְּכַדָּא מַלְכֵּנוּ 200
מַלְכֵּנוּ דְּאַחֲמֵל. כַּסְדָּתָא דְּאַחֲמֵל דְּכַדָּא מַלְכֵּנוּ 200
מַלְכֵּנוּ דְּאַחֲמֵל. כַּסְדָּתָא דְּאַחֲמֵל דְּכַדָּא מַלְכֵּנוּ 200
מַלְכֵּנוּ דְּאַחֲמֵל. כַּסְדָּתָא דְּאַחֲמֵל דְּכַדָּא מַלְכֵּנוּ 200

53. The first Sunday of Moses, f. 342 *b*. The ferial days, f. 344 *b*. On f. 344 *b* is the following note on the Commemorations of John the Egyptian and Mār Michael :

תַּלְמִידֵי הַמִּצְוָה שֶׁבְּיָמֵינוּ לְמַעַן
 וְיִשְׁלַחֵם. בְּתַלְמִידֵי הַמִּצְוָה. בְּתַלְמִידֵי הַמִּצְוָה
 לְמַעַן מִבְּרִיתֵנוּ שֶׁבְּיָמֵינוּ לְמַעַן
 לְמַעַן הַמִּצְוָה שֶׁבְּיָמֵינוּ.

54. The second Sunday of Moses, f. 345 a.

וְיִשְׁלַחֵם. בְּתַלְמִידֵי הַמִּצְוָה. בְּתַלְמִידֵי הַמִּצְוָה
 וְיִשְׁלַחֵם. בְּתַלְמִידֵי הַמִּצְוָה. בְּתַלְמִידֵי הַמִּצְוָה
 20. בְּתַלְמִידֵי הַמִּצְוָה. בְּתַלְמִידֵי הַמִּצְוָה. בְּתַלְמִידֵי הַמִּצְוָה
 20. בְּתַלְמִידֵי הַמִּצְוָה. בְּתַלְמִידֵי הַמִּצְוָה. בְּתַלְמִידֵי הַמִּצְוָה
 בְּתַלְמִידֵי הַמִּצְוָה. בְּתַלְמִידֵי הַמִּצְוָה. בְּתַלְמִידֵי הַמִּצְוָה
 בְּתַלְמִידֵי הַמִּצְוָה. בְּתַלְמִידֵי הַמִּצְוָה. בְּתַלְמִידֵי הַמִּצְוָה
 בְּתַלְמִידֵי הַמִּצְוָה. בְּתַלְמִידֵי הַמִּצְוָה. בְּתַלְמִידֵי הַמִּצְוָה
 בְּתַלְמִידֵי הַמִּצְוָה. בְּתַלְמִידֵי הַמִּצְוָה. בְּתַלְמִידֵי הַמִּצְוָה
 בְּתַלְמִידֵי הַמִּצְוָה. בְּתַלְמִידֵי הַמִּצְוָה. בְּתַלְמִידֵי הַמִּצְוָה
 בְּתַלְמִידֵי הַמִּצְוָה. בְּתַלְמִידֵי הַמִּצְוָה. בְּתַלְמִידֵי הַמִּצְוָה

The ferial days, f. 347 a.

55. The third Sunday of Moses, f. 347 b. The ferial days, f. 349 b.

56. The fourth Sunday of Moses, f. 350 a. The ferial days, f. 351 b.

57. The first Sunday of the Consecration of the Church, or the Dedication, f. 352 a :

[illegible][illegible]

* The particulars within () are taken from the second colophon on f. 445 b.

օճօ Թճճճճճճ Թճճճճճճ Թճճճճճճ Թճճճճճճ
 Թճճճճճճ Թճճճճճճ (sic) Թճճճճճճ Թճճճճճճ
 Թճճճճճճ Թճճճճճճ Թճճճճճճ Թճճճճճճ
 Թճճճճճճ Թճճճճճճ Թճճճճճճ Թճճճճճճ
 Թճճճճճճ Թճճճճճճ Թճճճճճճ Թճճճճճճ

Either the same hand or a very similar one has made the following entry regarding a famine at 'Imādiya in the year 1924 = A.D. 1613.

Թճճճճճճ Թճճճճճճ Թճճճճճճ Թճճճճճճ
 (orig. Թճճճճճճ) Թճճճճճճ Թճճճճճճ
 Թճճճճճճ Թճճճճճճ (sic) Թճճճճճճ Թճճճճճճ
 Թճճճճճճ Թճճճճճճ Թճճճճճճ Թճճճճճճ
 Թճճճճճճ Թճճճճճճ Թճճճճճճ Թճճճճճճ
 Թճճճճճճ Թճճճճճճ Թճճճճճճ Թճճճճճճ

Then is added, still in the same hand, this notice as to the purchase of a piece of land by the above named Hōrmizd for a cemetery, with the price and the charges thereon.

Թճճճճճճ Թճճճճճճ Թճճճճճճ Թճճճճճճ
 Թճճճճճճ Թճճճճճճ Թճճճճճճ Թճճճճճճ
 Թճճճճճճ Թճճճճճճ Թճճճճճճ Թճճճճճճ

10. Tenth hymn, f. 397 *b*, with one **ܡܫܠܐ**.
11. Eleventh hymn, f. 398 *b*, with four **ܡܫܠܐ**.
12. Twelfth hymn, f. 406 *b*.
13. Thirteenth hymn, f. 407 *b*, with one **ܡܫܠܐ**.
14. Fourteenth hymn, f. 410 *a*, with one **ܡܫܠܐ**.
15. Fifteenth hymn, f. 411 *a*, with one **ܡܫܠܐ**.
16. Sixteenth hymn, f. 413 *b*, with three **ܡܫܠܐ**.
17. Seventeenth hymn, f. 421 *b*.
18. Eighteenth hymn, f. 422 *a*, with five **ܡܫܠܐ**.
19. Nineteenth hymn, f. 432 *a*.
20. Twentieth hymn, f. 433 *a*, with five **ܡܫܠܐ**.
21. Twenty-first hymn, f. 438 *b*.
22. Twenty-second hymn, f. 439 *b*.
23. Twenty-third hymn, f. 440 *b*.
24. Twenty-fourth hymn, f. 442 *a*, with one **ܡܫܠܐ**.
25. Twenty-fifth hymn, f. 443 *b*.
26. Twenty-sixth hymn, f. 444 *b*.
27. Twenty-seventh hymn, f. 445 *a*.
28. Twenty-eighth hymn, f. 445 *b*.

The long colophon, f. 445 *b* sqq., seems to have been copied from the (probably mutilated) leaves of the original manuscript, as it agrees substantially with that on f. 365 *b*. The date is given as the 17th of the first Teshrī, A. Gr. 1919 = A.D. 1607, in the time of Elias and of the metropolitan Mār Simeon. The scribe's name is written Bahdīn, son of 'Aṭṭāyē, son of Bahdīn,

ܐܡܝܢ ܕܢܫܬܡܝܕܐ. ܡܕܪܝܬܐ ܠܚܬ ܕܐܕܝܬܐ ܐܡܝܢ : ܝܫܬܥܕܕܐ. ܐܡܝܢ.
 ܡܬܥܬܡܐ ܕܕܥܠܐ ܕܥܠܐ. ܡܬܥܬܕܐ ܕܥܠܐ. ܐܡܝܢ. ܐܡܝܢ.
 ܝܬܕܐ ܕܥܠܐ ܕܥܠܐ. ܡܬܥܬܕܐ ܕܥܠܐ ܕܥܠܐ. ܐܡܝܢ. ܐܡܝܢ.
 ܝܬܕܐ ܕܥܠܐ ܕܥܠܐ (f. 446 b) ܝܬܕܐ ܕܥܠܐ ܕܥܠܐ. ܐܡܝܢ. ܐܡܝܢ.
 ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ.
 ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ.
 ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ.
 ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ.
 ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ.
 ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ.
 ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ.
 ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ.
 ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ.

The colophon goes on to say that the book was repaired and bound for the first time by the deacon Hōrmizd, called Hōmō, in Īlōl of the year 1997 = A.D. 1686, at the cost of the abbot of the convent of Mār 'Abhd-īshō', the priest Khaushābō, son of Elias, of 'Āmēdiya; and for the second time in the year 2155 = A.D. 1844, by the priest Abraham, son of Jonas, from the village of Āshīthā, residing as a fugitive at Mosul, having fled before the Kurdish chief Badr-Khān Beg, who had devastated the district of Dēz and all Tēyārē*.

* See Badger, *The Nestorians*, i. ch. xviii and ch. xxiii.

1. For the Nativity of our Lord.

a. Beginning, f. 3 b:

ܩܝܡ ܠܗ ܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ
 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ
 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ
 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ
 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ

b. Beginning, f. 6 a:

ܩܝܡ ܠܗ ܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ
 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ
 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ
 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ

c. Treating of the Youth of our Lord (the Gospel of the Infancy). Beginning, f. 8 a:

ܩܝܡ ܠܗ ܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ
 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ
 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ
 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ
 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ

ܬܡܥܩܕܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ
 ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ

d. Showing how each of the prophets prophesied concerning our Lord; suitable for the Nativity and the fourth Sunday of the Annunciation. Beginning, f. 11 b:

ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ
 ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ
 ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ
 ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ
 ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ
 ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ
 ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ

2. The Commemoration of the Virgin Mary,

ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ

a. Beginning, f. 14 a:

ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ
 ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ
 ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ
 ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ
 ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ
 ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ
 ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ ܕܝܚܝܝܢܐ

օճաճ ❖ ՏԵՂԵՅ ԵՄ ԴԵՅԵՐ ԼԵ. ՍԵՂԵՅ ԵՄ ԴԵՅԵՐ ԼԵ.
 օճաճ ՏԵՂԵՅ ԵՄ ԴԵՅԵՐ ԼԵ. ԴԵՅԵՐ ԼԵ. ԴԵՅԵՐ ԼԵ.
 ԼԵ ❖

Then follows the acrostich **ՏԵՂԵՅ**; after that an alphabet, each letter having two verses, **ԴԴ**, **ԿԿ**, etc., but **Ա** has four. The last three verses are not alphabetical.

b. Beginning, f. 16 a :

ԿՏ ԿԵՐԻ. ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ.
 ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ.
 ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ.
 ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ.
 ❖ ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ.

The glosses on **ԿՏ ԿՏ** etc., indicated by the larger red points, have been omitted. Then follows the short acrostich **ԿՏ**.

c. Also suitable for the Summer Commemoration; beginning, f. 18 a :

ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ.
 ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ.
 ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ.
 ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ. ԿՏ ԿՏ.

ܬܚܕܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ.
ܬܚܕܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ.

d. With special reference to S. Matthew i. 24, 25. Beginning, f. 20 a :

ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ.
ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ.
ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ.
ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ.
ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ.

e. Beginning, f. 22 b :

ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ.
ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ.
ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ.
ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ.

Then follow the acrostichs ܡܡܡ and ܡܡܡ.

f. By the catholicus Yabh-alāhā II.* Beginning, f. 25 a :

ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ.
ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ. ܟܠ ܡܢ ܡܢܬܐ ܕܕܢܐܢܐ.

* Sat from A. Gr. 1501, A.D. 1190, to A. Gr. 1533, A.D. 1222. See Bar Hebraeus, Chr. Eccles., ed. Abbeloos, iii. 369 sqq. ; B.O. ii. 453, no. 74.

ܕܡܕ ܥ ܒܐ ܣܘܬܐ ܠܡܨܚܕ ܠܝܬܐ . ܡܕ ܝܬܐ ܕܥܕܐ ܕܩܕܝܐ .
 ܕܠܡܨܚܐ ܕܡܕܐ ܕܥܕܐ . ܕܥܕ ܡܠܕܐ ܕܥܕܐ ܕܥܕ . ܡܕ
 ܡܕܐ ܕܥܕܐ ܕܥܕܐ .

Alphabetical.

g. By Solomon, metropolitan of Përath dë-Maishān or al-Başra*. Beginning, f. 26 *a* :

ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ . ܡܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ .
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ . ܡܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ .
 ܡܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ . ܡܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ .
 ܡܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ . ܡܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ .
 ܡܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ . ܡܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ .
 ܡܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ . ܡܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ .

Double alphabet, ܐܐ, ܐܐ, etc.

h. Beginning, f. 27 *b* :

ܡܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ . ܡܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ .
 ܡܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ . ܡܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ .
 ܡܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ . ܡܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ .
 ܡܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ . ܡܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ .

Alphabetical.

* See *B.O.* iii. 1. 309 sqq.; Budge, *The Bee*, p. iii.

i. Beginning, f. 28 b :

דְּבַחְיָהּ לְמַלְאָכָא אֲרָזִי (sic) מְסִי. אֵן
 אַחֲרָה. תִּשְׁתָּהּ מַבְרָכָא דְּאַלְפָא. כִּי
 לִשְׁמָא. דְּיֵהוּ דָּרָא דְּתַלְמִי. וְשֵׁם
 שְׁמֵהּ אֲרָזִי. וְשֵׁם אֲרָזִי. וְשֵׁם
 אֲרָזִי. וְשֵׁם אֲרָזִי. וְשֵׁם אֲרָזִי.

After three stanzas beginning with **אֲרָזִי**, and two other stanzas, there follows an alphabet.

j. Beginning, f. 30 a :

דְּבַחְיָהּ לְמַלְאָכָא אֲרָזִי : מְסִי. אֵן
 אַחֲרָה. תִּשְׁתָּהּ מַבְרָכָא דְּאַלְפָא. כִּי
 לִשְׁמָא. דְּיֵהוּ דָּרָא דְּתַלְמִי. וְשֵׁם
 שְׁמֵהּ אֲרָזִי. וְשֵׁם אֲרָזִי. וְשֵׁם
 אֲרָזִי. וְשֵׁם אֲרָזִי. וְשֵׁם אֲרָזִי.

k. For the Sunday of **אֲרָזִי**, beginning, f. 33 a :

דְּבַחְיָהּ לְמַלְאָכָא אֲרָזִי : מְסִי. אֵן
 אַחֲרָה. תִּשְׁתָּהּ מַבְרָכָא דְּאַלְפָא. כִּי

c. By Hakkīm (or Mas'ūd) of the family of Kāshā*, beginning, f. 37 b :

ܕܒܚܝܬܐ ܠܒܕ ܡܗ ܡܬܠܦܐ ܕܒܕܝܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ

4. The Commemoration of S. John the Baptist, beginning, f. 39 a :

ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ

5. The Commemoration of S. Peter and S. Paul, beginning, f. 41 b :

ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ

* B.O. iii. 1. 561.

6. The Commemoration of the Evangelists, beginning, f. 43 a:

ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ
 ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ
 ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ
 ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ
 ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ
 ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ
 ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ
 ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ

b. Beginning, f. 44 a:

ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ
 ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ
 ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ
 ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ

7. The Commemoration of S. Stephen, beginning, f. 45 b:

ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ
 ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ
 ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ
 ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ
 ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ ܕܡܚܬܡܝܢ

8. The Commemoration of the Greek Doctors.

a. Beginning, f. 46 b:

ܬܡܪ ܡܥܬܒ ❖ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ
 ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ
 ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ
 ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ
 ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ
 ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ ܕܡܥܬܒܬܐ

b. By the priest Šālībḥā*, on the history of Nestorius, beginning, f. 48 b:

ܕܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ
 ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ
 ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ
 ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ
 ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ
 ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ
 ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ
 ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ
 ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ ܕܥܬܒܬܐ

* B.O. iii. 1. 463; Cardāhī, *Lib. Thes.*, p. ٥٧.

c. On the same subject, בְּתַחֲבִיבֵי, beginning, f. 62 a :

בְּתַחֲבִיבֵי מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא
 מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא
 מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא

d. On repentance, beginning, f. 63 b :

בְּתַחֲבִיבֵי מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא
 מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא
 מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא
 מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא

e. On repentance, beginning, f. 65 a :

בְּתַחֲבִיבֵי מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא
 מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא
 מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא
 מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא

Alphabetical, with two א.

f. On repentance, beginning, f. 66 b :

בְּתַחֲבִיבֵי מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא
 מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא מֵהָרָא

ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ
 ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ

g. For help, beginning, f. 67 b :

ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ
 ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ
 ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ
 ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ
 ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ

The first stanza is an acrostich of the author's name,
 ܡܕܝܬܐ ܕܐܝܬ. The hymn is alphabetical. Each stanza has
 four lines, each beginning and ending with the same letter,
 except the fourth which rimes in ܡܕܝܬܐ; thus:

ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ
 ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ
 ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ
 ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ
 ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ

h. By the archiater and archdeacon Mārī bar Mēshīhāyē*,
 beginning, f. 68 b :

ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ
 ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ ܡܕܝܬܐ ܕܐܝܬ

* See Cardāhī, *Lib. Theol.*, p. 100.

k. On the Lord's Prayer, beginning, f. 73 b :

חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי .
 חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי .
 ❖ חַטָּאֵי מַחְסֵי

l. On the Lord's Prayer, beginning, f. 74 b :

חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי .
 חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי .
 חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי .
 חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי .
 ❖ חַטָּאֵי מַחְסֵי

m. Beginning, f. 75 b :

חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי .
 חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי .
 חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי .
 חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי .
 חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי .

Alphabetical ; stanzas of four lines, three riming together, the fourth ending in חַטָּאֵי ; e.g.,

חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי .
 ❖ חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי . חַטָּאֵי מַחְסֵי .

ד. אַלְלֵאָס טײַטלע דײַגאָ. סײַגאָס טײַטלע דײַגאָ. סײַגאָס
טײַטלע דײַגאָ. אַלְלֵאָס (sic) דײַטלע דײַגאָ.

n. On repentance; may be recited over a grave; beginning, f. 76 b:

א. אַלְלֵאָס דײַטלע דײַגאָ. סײַגאָס דײַטלע דײַגאָ. סײַגאָס
דײַטלע דײַגאָ. דײַטלע דײַגאָ. סײַגאָס דײַטלע דײַגאָ.
סײַגאָס דײַטלע דײַגאָ. סײַגאָס דײַטלע דײַגאָ. סײַגאָס
דײַטלע דײַגאָ. אַלְלֵאָס דײַטלע דײַגאָ. אַלְלֵאָס
דײַטלע דײַגאָ.

Alphabetical, in stanzas of four lines riming together; e.g.,

א. אַלְלֵאָס דײַטלע דײַגאָ. סײַגאָס דײַטלע דײַגאָ. סײַגאָס
דײַטלע דײַגאָ. דײַטלע דײַגאָ. אַלְלֵאָס דײַטלע דײַגאָ. אַלְלֵאָס
דײַטלע דײַגאָ. אַלְלֵאָס דײַטלע דײַגאָ. אַלְלֵאָס דײַטלע דײַגאָ.

o. On repentance, beginning, f. 77 b:

א. אַלְלֵאָס דײַטלע דײַגאָ. סײַגאָס דײַטלע דײַגאָ. סײַגאָס
דײַטלע דײַגאָ. אַלְלֵאָס דײַטלע דײַגאָ. אַלְלֵאָס דײַטלע דײַגאָ.
אַלְלֵאָס דײַטלע דײַגאָ. אַלְלֵאָס דײַטלע דײַגאָ.

Alphabetical; stanzas as in n.

p. On repentance, beginning, f. 78 b:

א. אַלְלֵאָס דײַטלע דײַגאָ. סײַגאָס דײַטלע דײַגאָ. סײַגאָס
דײַטלע דײַגאָ. אַלְלֵאָס דײַטלע דײַגאָ.

[illegible]

Alphabetical; stanzas of four riming lines. It ends with the acrostich **أحمد**.

2. Beginning, f. 89 b :

[illegible]

Alphabetical, with triple ♠; stanzas of four riming lines.

a. On the grave, beginning, f. 90 b:

[illegible]

Alphabetical, with double ♠; stanzas of four riming lines.

β. On love of learning, beginning, f. 91 b :

ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܫܠܡܐ ܕܠܝܬܐ ܕܡܪܝܬܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ.
ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ.
ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ.
ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ.
ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ.
ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ.
ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ.

Alphabetical.

γ. By Mār Ephraim, beginning, f. 92 b :

ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ.
ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ.
ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ.
ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ.
ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ.
ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ.
ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ.
ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ.

A double alphabet, 22, ܐ, ܐ, etc.

δ. Beginning, f. 94 a :

ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ.
ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ. ܐܠܗ ܕܝܫܥܝܐ ܡܠܟܐ.

ζ. On the Flood, beginning, f. 100 b :

חַד הָאֵשׁ הָיָה בְּהַיָּוָה וְהָיָה בְּהַיָּוָה
 בְּהַיָּוָה בְּהַיָּוָה וְהָיָה בְּהַיָּוָה : חַד הָאֵשׁ
 הָיָה בְּהַיָּוָה וְהָיָה בְּהַיָּוָה וְהָיָה בְּהַיָּוָה
 הָיָה בְּהַיָּוָה וְהָיָה בְּהַיָּוָה וְהָיָה בְּהַיָּוָה
 חַד הָאֵשׁ הָיָה בְּהַיָּוָה וְהָיָה בְּהַיָּוָה
 חַד הָאֵשׁ הָיָה בְּהַיָּוָה וְהָיָה בְּהַיָּוָה

η. In time of Famine, Pestilence and Drought, beginning, f. 102 a :

חַד הָאֵשׁ הָיָה בְּהַיָּוָה וְהָיָה בְּהַיָּוָה
 בְּהַיָּוָה בְּהַיָּוָה וְהָיָה בְּהַיָּוָה
 חַד הָאֵשׁ הָיָה בְּהַיָּוָה וְהָיָה בְּהַיָּוָה
 חַד הָאֵשׁ הָיָה בְּהַיָּוָה וְהָיָה בְּהַיָּוָה
 חַד הָאֵשׁ הָיָה בְּהַיָּוָה וְהָיָה בְּהַיָּוָה
 חַד הָאֵשׁ הָיָה בְּהַיָּוָה וְהָיָה בְּהַיָּוָה

θ. For the same,

חַד הָאֵשׁ הָיָה בְּהַיָּוָה וְהָיָה בְּהַיָּוָה
 חַד הָאֵשׁ הָיָה בְּהַיָּוָה וְהָיָה בְּהַיָּוָה

ԳԻՆԻՆԻ ԿՈՆԻՍՏԱՆՍԻՆՈՍԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ
 ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ
 ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ
 ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ
 ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ
 ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ

ι. On the calamities that took place in the years 1535—
 39 = A.D. 1224—28, beginning, f. 105 b :

ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ
 ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ
 ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ
 ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ
 ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ
 ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ
 ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ
 ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ

κ. On the famine and pestilence in A. Gr. 1536 = A.D.
 1225, beginning, f. 108 a :

ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ
 ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ ԿԱՆՈՆԻՆԻ

15. For Lent,

a. The first Sunday, beginning, f. 119 a:

𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽
 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽
 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽
 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽
 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽
 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽
 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽

The fourth line of each stanza ends in 𐌲𐌰 throughout the whole hymn.

b. The first Monday, beginning, f. 121 a:

𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽
 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽
 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽
 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽
 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽
 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽
 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽

The rime in 𐌲𐌰 goes through the whole hymn.

c. The second Sunday, beginning, f. 122 b:

𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽
 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽 𐌲𐌰𐌱𐌰𐌽

ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ
 ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ
 ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ
 ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ

i. The fifth Sunday of Lent, on the son of Perdition
 (2 Thessal. ii. 3), beginning, f. 130 *a*:

ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ
 ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ
 ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ
 ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ
 ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ
 ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ
 ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ

j. For the same, beginning, f. 131 *b*:

ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ
 ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ
 ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ
 ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ
 ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ ܐܡܪܝܢܝܢ

ܐܬܝܬܝܢ ܥܠ ܐܬܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ
 ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ
 ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ

k. The sixth Sunday, f. 133 a:

ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ
 ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ
 ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ
 ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ

l. The Friday of Lazarus, beginning, f. 133 a:

ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ
 ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ
 ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ
 ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ
 ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ
 ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ
 ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ

16. Palm Sunday, beginning, f. 135 a:

ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ
 ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ
 ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ

ܐܝܢ ܕܕܡܝܢܐ. ܫܝܝܠ ܠܒ ܬܡܠܝܚ ܡܡܝܢܐ. ܐܝܢ ܕܕܡܝܢܐ ܐܫܝܢ
 ܕܡܝܢܐ. ܫܝܠ ܕܡܝܢܐ: ܠܐ ܡܡܝܢܐ ܡܡܝܢܐ. ܐܝܢ ܕܕܡܝܢܐ
 ܡܡܝܢܐ ܡܡܝܢܐ ܡܡܝܢܐ ܡܡܝܢܐ. ܐܝܢ ܕܕܡܝܢܐ ܡܡܝܢܐ
 ܡܡܝܢܐ. ܐܝܢ ܕܕܡܝܢܐ ܡܡܝܢܐ. ܐܝܢ ܕܕܡܝܢܐ ܡܡܝܢܐ
 ܡܡܝܢܐ.

b. For Mār Tahmazgard the martyr* and those who were crowned with him at Bēth Sēlōkh, beginning, f. 146 b:

ܡܡܝܢܐ ܡܡܝܢܐ ܡܡܝܢܐ ܡܡܝܢܐ. ܐܝܢ ܕܕܡܝܢܐ ܡܡܝܢܐ
 ܡܡܝܢܐ. ܡܡܝܢܐ ܡܡܝܢܐ ܡܡܝܢܐ. ܐܝܢ ܕܕܡܝܢܐ ܡܡܝܢܐ
 ܡܡܝܢܐ. ܡܡܝܢܐ ܡܡܝܢܐ ܡܡܝܢܐ. ܐܝܢ ܕܕܡܝܢܐ ܡܡܝܢܐ
 ܡܡܝܢܐ. ܡܡܝܢܐ ܡܡܝܢܐ ܡܡܝܢܐ. ܐܝܢ ܕܕܡܝܢܐ ܡܡܝܢܐ
 ܡܡܝܢܐ. ܡܡܝܢܐ ܡܡܝܢܐ ܡܡܝܢܐ. ܐܝܢ ܕܕܡܝܢܐ ܡܡܝܢܐ
 ܡܡܝܢܐ. ܡܡܝܢܐ ܡܡܝܢܐ ܡܡܝܢܐ. ܐܝܢ ܕܕܡܝܢܐ ܡܡܝܢܐ
 ܡܡܝܢܐ. ܡܡܝܢܐ ܡܡܝܢܐ ܡܡܝܢܐ. ܐܝܢ ܕܕܡܝܢܐ ܡܡܝܢܐ
 ܡܡܝܢܐ.

In each stanza three lines rime together, and the fourth ends in ܡܡܝܢܐ.

c. For Mār Jacob who was cut in pieces, beginning, f. 148 a:

ܡܡܝܢܐ ܡܡܝܢܐ ܡܡܝܢܐ ܡܡܝܢܐ. ܐܝܢ ܕܕܡܝܢܐ ܡܡܝܢܐ
 ܡܡܝܢܐ. ܡܡܝܢܐ ܡܡܝܢܐ ܡܡܝܢܐ. ܐܝܢ ܕܕܡܝܢܐ ܡܡܝܢܐ
 ܡܡܝܢܐ.

* See Hoffmann, *Auszüge aus syr. Akten pers. Märtyrer*, p. 267.

ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ

21. New Sunday, beginning, f. 150 a:

ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ

22. The Commemoration of S. George.

a. Beginning, f. 151 b:

ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ

Երեսնէ լո՛ւս լո՛ւս Եօն Եօն. Եկի զհոգի Եօն. Եկի
 Եկի Եօն. Եկի Եօն Եօն Եօն. Եկի Եօն Եօն
 Եկի Եօն Եօն Եօն. Եկի Եօն Եօն Եօն Եօն Եօն
 Եկի Եօն Եօն Եօն. Եկի Եօն Եօն Եօն Եօն Եօն
 Եկի Եօն Եօն Եօն. Եկի Եօն Եօն Եօն Եօն Եօն

In each stanza three lines rhyme together, and the fourth ends in Եօն throughout the hymn.

d. The fourth Sunday, on S. Luke vi. 20 sqq., beginning, f. 174 a :

Երեսնէ զճաշակ Եօն. Եկի Եօն Եօն Եօն Եօն
 Եկի Եօն Եօն Եօն Եօն Եօն Եօն Եօն Եօն
 Եկի Եօն Եօն Եօն Եօն Եօն Եօն Եօն Եօն
 Եկի Եօն Եօն Եօն Եօն Եօն Եօն Եօն Եօն
 Եկի Եօն Եօն Եօն Եօն Եօն Եօն Եօն Եօն
 Եկի Եօն Եօն Եօն Եօն Եօն Եօն Եօն Եօն
 Եկի Եօն Եօն Եօն Եօն Եօն Եօն Եօն Եօն

e. The fifth Sunday, on the Rich Man, beginning, f. 176 a :

Երեսնէ զհոգի Եօն. Եկի Եօն Եօն Եօն Եօն
 Եկի Եօն Եօն Եօն Եօն Եօն Եօն Եօն Եօն

[illegible]

f. The sixth Sunday, on the parable of the Fig-tree, beginning, f. 177 *a*:

[illegible]

g. The seventh Sunday, on the Woman that was bowed together (S. Luke xiii. 11), and on the abolition of the Sabbath, beginning, f. 178 *a*:

၂၁၁။ နေရာတော်၌ နေထိုင်၍ နေရာတော်၌ နေထိုင်၍ နေရာတော်၌ နေထိုင်၍
 ၂၁၂။ နေရာတော်၌ နေထိုင်၍ နေရာတော်၌ နေထိုင်၍ နေရာတော်၌ နေထိုင်၍
 ၂၁၃။ နေရာတော်၌ နေထိုင်၍ နေရာတော်၌ နေထိုင်၍ နေရာတော်၌ နေထိုင်၍
 ၂၁၄။ နေရာတော်၌ နေထိုင်၍ နေရာတော်၌ နေထိုင်၍ နေရာတော်၌ နေထိုင်၍
 ၂၁၅။ နေရာတော်၌ နေထိုင်၍ နေရာတော်၌ နေထိုင်၍ နေရာတော်၌ နေထိုင်၍

לִיְיָ אֱלֹהֵינוּ תְּהִי כְּכֹחַ הַשֵּׁם הַגָּדוֹל
 וְהַקָּדוֹשׁ וְהַנּוֹרָא וְהַמְּשֻׁבָּח
 וְהַמְּשֻׁלָּל וְהַמְּשֻׁבָּח וְהַמְּשֻׁבָּח
 וְהַמְּשֻׁבָּח וְהַמְּשֻׁבָּח וְהַמְּשֻׁבָּח

Alphabetical, ending with the acrostich **למזל**.

c. Suitable also for the first Sunday of Summer; on the Man that had the Dropsy (S. Luke xiv. 2), and on humility and compassion for the poor; beginning, f. 185 a:

בְּשֵׁם אֱלֹהֵינוּ הַגָּדוֹל וְהַקָּדוֹשׁ
 וְהַנּוֹרָא וְהַמְּשֻׁבָּח וְהַמְּשֻׁלָּל
 וְהַמְּשֻׁבָּח וְהַמְּשֻׁבָּח וְהַמְּשֻׁבָּח
 וְהַמְּשֻׁבָּח וְהַמְּשֻׁבָּח וְהַמְּשֻׁבָּח
 וְהַמְּשֻׁבָּח וְהַמְּשֻׁבָּח וְהַמְּשֻׁבָּח
 וְהַמְּשֻׁבָּח וְהַמְּשֻׁבָּח וְהַמְּשֻׁבָּח
 וְהַמְּשֻׁבָּח וְהַמְּשֻׁבָּח וְהַמְּשֻׁבָּח
 וְהַמְּשֻׁבָּח וְהַמְּשֻׁבָּח וְהַמְּשֻׁבָּח

29. The Week of Summer.

a. The second Sunday; on the Prodigal Son (S. Luke xv. 11), and the receiving of the truly penitent; beginning, f. 186 b:

בְּשֵׁם אֱלֹהֵינוּ הַגָּדוֹל וְהַקָּדוֹשׁ
 וְהַנּוֹרָא וְהַמְּשֻׁבָּח וְהַמְּשֻׁלָּל
 וְהַמְּשֻׁבָּח וְהַמְּשֻׁבָּח וְהַמְּשֻׁבָּח
 וְהַמְּשֻׁבָּח וְהַמְּשֻׁבָּח וְהַמְּשֻׁבָּח

דְּכֵלָּא. אֵם בְּיָתֵי אֲרָם אֲרָם. דְּיָמֵי מֵדָן. בְּיָד פִּדְיָא.
 דְּמִתְבָּרַךְ שְׁמֵי אֲבִי. דְּיָמֵי אֲרָם אֲרָם. דְּכֵלָּא. אֵם בְּיָתֵי
 אֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם. דְּכֵלָּא. אֵם בְּיָתֵי
 אֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם.
 אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי
 אֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם.

b. The third Sunday; on the Man that was blind from his birth (S. John ix. 1); beginning, f. 188 a:

דְּסִדְרָא דְּאֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם.
 אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי
 אֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם.
 אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי
 אֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם.
 אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי
 אֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם.

c. The fourth Sunday; on the Disputation of the Jews with our Lord regarding the washing of hands before eating (S. Matthew xv. 1); beginning, f. 190 a:

דְּסִדְרָא דְּאֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם.
 אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי
 אֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם. אֵם בְּיָתֵי אֲרָם.

ܡܥܬܝܢ ܠܗ ܕܡܥܬܝܢ. ܬܠܡܝܢ ܡܠܝܢ ܠܗ ܡܥܬܝܢ. ܡܥܬܝܢ
 ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ
 ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ
 ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ
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 ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ

d. The fifth Sunday; of the Rich Man and Lazarus (S. Luke xvi. 19); beginning, f. 191 a:

ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ
 ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ
 ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ
 ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ
 ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ
 ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ
 ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ

e. The sixth Sunday, ܡܥܬܝܢ ܡܥܬܝܢ.

a. On Adam, beginning, f. 192 b:

ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ
 ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ ܡܥܬܝܢ ܡܥܬܝܢ. ܡܥܬܝܢ

၁။ နေရာတော်၌ အနာဂတ်၌။
 ၂။ အနာဂတ်၌ အနာဂတ်၌။
 ၃။ အနာဂတ်၌ အနာဂတ်၌။
 ၄။ အနာဂတ်၌ အနာဂတ်၌။
 ၅။ အနာဂတ်၌ အနာဂတ်၌။
 ၆။ အနာဂတ်၌ အနာဂတ်၌။
 ၇။ အနာဂတ်၌ အနာဂတ်၌။
 ၈။ အနာဂတ်၌ အနာဂတ်၌။
 ၉။ အနာဂတ်၌ အနာဂတ်၌။
 ၁၀။ အနာဂတ်၌ အနာဂတ်၌။

Alphabetical, ending with the acrostich **لحم ذبح**.

β. On Eve, beginning, f. 193 b:

[illegible]

Reversed alphabet, from ♠ to ♣.

γ. On the Ten Lepers (S. Luke xvii. 12); beginning, f. 194 b:

ددلا ییسی دختی. ددلا دایه دایه ددلا.
 ددلا دایه ددلا. ددلا دایه ددلا.

יִהְיֶה בְּיָמָיו לְכָל־מֵלֶךְ. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו.
 וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו.
 וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו.

c. The third Sunday,

[marg., וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו]

a. On the inhabitants of the world, how one is despised in it and another exalted; beginning, f. 201 a:

וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו.
 וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו.
 וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו.
 וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו.
 וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו.
 וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו.

β. Beginning, f. 202 b:

וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו.
 וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו.
 וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו.
 וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו. וְכָל־מֵלֶךְ יִהְיֶה בְּיָמָיו.

ܠܡܫܝܚܐ. ܡܬܬܝܠܝܢ ܫܠܝܒ ܫܬ ܡܝܢ ܬܪܬܝܢ ܕܝܬܝܬ ܕܠ
 ܡܥܠܝܢ ܡܥܠܝܢ. ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ (sic). ܡܬܬܝܠܝܢ
 ܕܬܬܝܬ ܕܬܬܝܬ. ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ.

γ. On the parable of the Tares (S. Matthew xiii.
 24), and on the six similitudes of our Lord (*ibid.*); beginning,
 f. 205 a:

ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ
 ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ
 ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ
 ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ
 ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ
 ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ
 ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ

d. The Festival of the holy Cross,

ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ.

a. Beginning, f. 206 b:

ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ
 ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ
 ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ
 ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ ܕܠ ܡܬܬܝܠܝܢ

דְּיִנְיָאֲרַחֵם מִן מָדָן דְּבִלָּה שְׂדֵדָה דְּזִנְיָא דְּזִנְיָא
 דְּזִנְיָא דְּזִנְיָא מִכְּדָן דְּבִלָּה דְּבִלָּה שְׂדֵדָה שְׂדֵדָה חֲלָה
 מִכְּדָן שְׂדֵדָה שְׂדֵדָה מִכְּדָן לְחֵלָה מִכְּדָן מִכְּדָן
 מִכְּדָן מִכְּדָן שְׂדֵדָה שְׂדֵדָה מִכְּדָן מִכְּדָן מִכְּדָן
 מִכְּדָן מִכְּדָן שְׂדֵדָה שְׂדֵדָה מִכְּדָן מִכְּדָן מִכְּדָן
 מִכְּדָן מִכְּדָן שְׂדֵדָה שְׂדֵדָה מִכְּדָן מִכְּדָן מִכְּדָן
 מִכְּדָן מִכְּדָן שְׂדֵדָה שְׂדֵדָה מִכְּדָן מִכְּדָן מִכְּדָן
 מִכְּדָן מִכְּדָן שְׂדֵדָה שְׂדֵדָה מִכְּדָן מִכְּדָן מִכְּדָן

g. The sixth Sunday [marg. דְּבִלָּה שְׂדֵדָה];
 on the Canaanitish woman and her daughter (S. Matthew xv.
 22), and on the five Loaves which our Lord blessed (S. John vi.
 5); beginning, f. 211 a:

דְּבִלָּה שְׂדֵדָה דְּבִלָּה שְׂדֵדָה דְּבִלָּה שְׂדֵדָה
 דְּבִלָּה שְׂדֵדָה דְּבִלָּה שְׂדֵדָה דְּבִלָּה שְׂדֵדָה
 דְּבִלָּה שְׂדֵדָה דְּבִלָּה שְׂדֵדָה דְּבִלָּה שְׂדֵדָה
 דְּבִלָּה שְׂדֵדָה דְּבִלָּה שְׂדֵדָה דְּבִלָּה שְׂדֵדָה
 דְּבִלָּה שְׂדֵדָה דְּבִלָּה שְׂדֵדָה דְּבִלָּה שְׂדֵדָה
 דְּבִלָּה שְׂדֵדָה דְּבִלָּה שְׂדֵדָה דְּבִלָּה שְׂדֵדָה
 דְּבִלָּה שְׂדֵדָה דְּבִלָּה שְׂדֵדָה דְּבִלָּה שְׂדֵדָה

h. The seventh Sunday; on humiliation and forgiveness;
 beginning, f. 213 a:

דְּבִלָּה שְׂדֵדָה דְּבִלָּה שְׂדֵדָה דְּבִלָּה שְׂדֵדָה

דְּבַלְשׁ דְּרֹדְדָּן * דְּנֹהַבְלֵב * דְּנָבָא * מַדְבָּרָא * מַדְבָּרָא *
 דְּמַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא *
 מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא *
 מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא *
 מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא *
 מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא *
 מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא *

31. The Week of Moses.

a. The first Sunday ; on the parable of the Vineyard and the Labourers (S. Matthew xx. 1) ; beginning, f. 214 b :

דְּסַבְבָּא * דְּסַבְבָּא * דְּסַבְבָּא * דְּסַבְבָּא * דְּסַבְבָּא * דְּסַבְבָּא *
 * דְּסַבְבָּא * דְּסַבְבָּא * דְּסַבְבָּא * דְּסַבְבָּא * דְּסַבְבָּא * דְּסַבְבָּא *
 דְּסַבְבָּא * דְּסַבְבָּא * דְּסַבְבָּא * דְּסַבְבָּא * דְּסַבְבָּא * דְּסַבְבָּא *
 מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא *
 מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא *
 מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא *
 מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא * מַדְבָּרָא *

b. The second Sunday ; on the Wine and the Skins (S. Matthew ix. 17), and on the woman with an issue of blood (*ibid.* 20), and on the raising of Jairus' daughter (S. Mark v. 22) ; beginning, f. 216 a :

לְיִצְחָק. בְּחַד מְלָאכָהּ יִשְׁתָּ. בְּתֵב וְתֵב מְבָרְכִים. יִשְׁתָּ
בְּחַד קֶסֶם אֵלֶּה שְׁתֵּב. יִשְׁתָּ בְּחַד קֶסֶם אֵלֶּה *

b. Beginning, f. 223 a :

בְּחַד בְּחַד. יִשְׁתָּ לֵשׁ בְּחַד בְּחַד בְּחַד. יִשְׁתָּ
בְּחַד בְּחַד. יִשְׁתָּ בְּחַד בְּחַד. בְּחַד בְּחַד. יִשְׁתָּ
בְּחַד. יִשְׁתָּ לֵשׁ בְּחַד. יִשְׁתָּ. יִשְׁתָּ
בְּחַד. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ.
בְּחַד. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ.
בְּחַד. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ.
בְּחַד. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ.

Subscription, f. 225 a :

בְּחַד בְּחַד. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ.
בְּחַד. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ.
בְּחַד. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ.

34. Additional hymns,

בְּחַד בְּחַד. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ.

a. The Commemoration of Mār Eugenius and his Disciples, or of Mār John the Egyptian and his brother Mār Ahā* ; beginning, f. 225 a :

בְּחַד בְּחַד. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ. יִשְׁתָּ.

* B.O. iii. 1. 302, no. XIII.

ԴՄԸՆ ՄԵՆՆ ԶԻՅԵՆ. ԵԴՄԸՆ ԶԻՅԵՆ ՄԵՆՆ ԶԻՅԵՆ. ԵԴՄԸՆ ՄԵՆՆ
 ԵԴՄԸՆ ՄԵՆՆ ԶԻՅԵՆ. ԵԴՄԸՆ ՄԵՆՆ ԶԻՅԵՆ. ԵԴՄԸՆ ՄԵՆՆ
 ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ.
 ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ.
 ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ.
 ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ.
 ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ.

Alphabetical.

b. The Commemoration of Mār Khodhāhwī, whose convent was above the village of Mē'arrē* on Mount Izlā, or of Mār Eugenius; beginning, f. 226 b:

ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ.
 ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ.
 ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ.
 ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ.
 ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ.
 ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ.
 ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ. ԵԴՄԸՆ ՄԵՆՆ.

* See Hoffmann, *Auszüge*, pp. 170—1. The name of the saint, which is explained by ԵԴՄԸՆ ՄԵՆՆ, is evidently trisyllabic in the second stanza 2.

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 नमो भगवते वासुदेवाय ॥ २ ॥
 नमो भगवते वासुदेवाय ॥ ३ ॥
 नमो भगवते वासुदेवाय ॥ ४ ॥
 नमो भगवते वासुदेवाय ॥ ५ ॥
 नमो भगवते वासुदेवाय ॥ ६ ॥
 नमो भगवते वासुदेवाय ॥ ७ ॥
 नमो भगवते वासुदेवाय ॥ ८ ॥
 नमो भगवते वासुदेवाय ॥ ९ ॥
 नमो भगवते वासुदेवाय ॥ १० ॥

Double alphabet, **ﺉﺉ**, **ﻉﻉ**, etc., but with three **ﺀ**.

c. On the Catholics of the East, and for the Commemoration of Mār Eugene and all Saints; beginning, f. 228 b:

[illegible]

The list of the patriarchs ends with Timothy II*,

f. 230 a. **ܡܕܢ ܕܡܪܝܢܐ ܡܕܢܐ**.

d. On the ecclesiastical hierarchy and the grades of monks, and on the Catholics of the East; beginning, f. 230 b :

ܡܕܢܐ ܕܡܪܝܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ [ܡܕܢܐ ܕܡܪܝܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ]
ܡܕܢܐ ܕܡܪܝܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ [marg.
ܡܕܢܐ ܕܡܪܝܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ
ܡܕܢܐ ܕܡܪܝܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ
ܡܕܢܐ ܕܡܪܝܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ
ܡܕܢܐ ܕܡܪܝܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ
ܡܕܢܐ ܕܡܪܝܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ
ܡܕܢܐ ܕܡܪܝܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ

In the list of the patriarchs, after Yabh-alāhā the Turk (see *B.O.* ii. 456, no. 79), Timothy is not mentioned, but the list proceeds thus, f. 230 b :

ܡܕܢܐ ܕܡܪܝܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ
ܡܕܢܐ ܕܡܪܝܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ
ܡܕܢܐ ܕܡܪܝܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ
ܡܕܢܐ ܕܡܪܝܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ
ܡܕܢܐ ܕܡܪܝܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ

* See *B.O.* ii. 456, no. 80.

ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ .
 ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ .
 ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ .
 ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ .
 ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ .

g. The Commemoration of Mār Sabhr-īshō' of Bēth Kōkā, on the first Sunday of the first Teshrī; beginning, f. 244 a:

ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ .
 ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ .
 ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ .
 ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ .
 ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ .
 ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ .
 ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ .

Alphabetical, each stanza beginning with ܕܕܥܡܪܐܢܐ, and the next word commencing with the proper letter.

h. The Commemoration of Rabban Hōrmizd, beginning, f. 245 a:

ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ . ܕܕܥܡܪܐܢܐ ܕܕܥܡܪܐܢܐ .

1. Part of a hymn to S. Thomas, as appears from the words, f. 1* b, line 4,

ܡܠܚܡܬܝܢ ܕܝܠܕ ܫܥܝܬܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ.

Imperfect at the beginning, f. 1* a.

2. The Nativity.

a. Beginning, f. 1* b,

ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ.

See Add. 1982, f. 6 a. Imperfect.

b. Beginning, f. 20 a,

ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ.

See Add. 1982, f. 3 b.

c. Beginning, f. 5 a,

ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ.

See Add. 1982, f. 18 a.

d. Beginning, f. 7 b,

ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ.

See Add. 1982, f. 8 a. Imperfect.

e. Beginning, f. 8 a,

ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ.

See Add. 1982, f. 20 a.

f. Beginning, f. 11 b,

ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ.

See Add. 1982, f. 14 a.

g. Beginning, f. 14 b,

ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ.

See Add. 1982, f. 22 b.

3. The Epiphany.

a. Beginning, f. 17 b,

ܕܝܢܗ ܕܡܠܚܐ ܕܡܠܚܐ.

See Add. 1982, f. 34 a.

b. Beginning, f. 20 a,

ܕܝܢܗ ܕܡܠܚܐ ܕܡܠܚܐ.

See Add. 1982, f. 164 b.

c. Beginning, f. 23 a,

ܕܝܢܗ ܕܡܠܚܐ ܕܡܠܚܐ. ܕܝܢܗ ܕܡܠܚܐ ܕܡܠܚܐ.

See Add. 1982, f. 37 b, where it is ascribed to Ḥakkīm of Bēth Kāshā.

4. The Commemoration of S. John the Baptist, beginning, f. 26 a,

ܕܝܢܗ ܕܡܠܚܐ ܕܡܠܚܐ.

See Add. 1982, f. 39 a.

5. The Commemoration of S. Peter and S. Paul.

a. Beginning, f. 29 a,

ܕܝܢܗ ܕܡܠܚܐ ܕܡܠܚܐ.

See Add. 1982, f. 131 b.

b. Beginning, f. 31 a,

ܕܝܢܗ ܕܡܠܚܐ ܕܡܠܚܐ.

See Add. 1982, f. 182 a.

c. Beginning, f. 33 a:

ܕܝܢܗ ܕܡܠܚܐ ܕܡܠܚܐ. ܕܝܢܗ ܕܡܠܚܐ ܕܡܠܚܐ.

6. The Commemoration of the Evangelists, beginning, f. 41 *a*,

ἰὸς ἁγῶν, ὁμοῦς, ὁμοῦς.

See Add. 1982, f. 108 *a*.

7. The Commemoration of the 72 Disciples, beginning, f. 43 *b*,

ἰὸς ἁγῶν, ὁμοῦς, ὁμοῦς.

See Add. 1982, f. 179 *b*.

8. The Commemoration of S. Stephen, beginning, f. 47 *a*,

ἰὸς ἁγῶν, ὁμοῦς, ὁμοῦς.

See Add. 1982, f. 86 *a*.

9. Of the city of Tiflis, beginning, f. 48 *b*:

ἰὸς ἁγῶν, ὁμοῦς, ὁμοῦς. ἰὸς ἁγῶν, ὁμοῦς, ὁμοῦς.
 [ἰὸς ἁγῶν]. ἰὸς ἁγῶν, ὁμοῦς, ὁμοῦς. ἰὸς ἁγῶν, ὁμοῦς, ὁμοῦς.
 ἰὸς ἁγῶν, ὁμοῦς, ὁμοῦς. ἰὸς ἁγῶν, ὁμοῦς, ὁμοῦς. (sic) ἰὸς ἁγῶν, ὁμοῦς, ὁμοῦς.
 ἰὸς ἁγῶν, ὁμοῦς, ὁμοῦς. ἰὸς ἁγῶν, ὁμοῦς, ὁμοῦς. ἰὸς ἁγῶν, ὁμοῦς, ὁμοῦς.
 ἰὸς ἁγῶν, ὁμοῦς, ὁμοῦς. ἰὸς ἁγῶν, ὁμοῦς, ὁμοῦς. ἰὸς ἁγῶν, ὁμοῦς, ὁμοῦς.
 ἰὸς ἁγῶν, ὁμοῦς, ὁμοῦς. ἰὸς ἁγῶν, ὁμοῦς, ὁμοῦς. ἰὸς ἁγῶν, ὁμοῦς, ὁμοῦς.
 ἰὸς ἁγῶν, ὁμοῦς, ὁμοῦς. ἰὸς ἁγῶν, ὁμοῦς, ὁμοῦς. ἰὸς ἁγῶν, ὁμοῦς, ὁμοῦς.

h. By Rabban Mārī bar Mēshīhāyā, beginning, f. 65 *a*,

ܐܡܝܢ ܠܕܝܢܐ ܡܕܢܐ.

See Add. 1982, f. 68 *b*.

i. Beginning, f. 66 *b*,

ܡܕܢܐ ܕܝܥܬܐܝܗ.

See Add. 1982, f. 70 *a*.

j. By Khāmīs bar Ẹardāhē, beginning, f. 69 *b*,

ܐܠ ܕܝܘܨܐ ܕܝܠܠܐܝܗ.

See Add. 1982, f. 98 *b*.

k. By Isaac Shēbhadhnāyā, beginning, f. 71 *a* :

ܡܕܢܐ ܕܝܠܠܐܝܗ ܕܝܠܠܐܝܗ ܕܝܠܠܐܝܗ ܕܝܠܠܐܝܗ
ܐܠ ܕܝܘܨܐ ܕܝܠܠܐܝܗ ܕܝܠܠܐܝܗ ܕܝܠܠܐܝܗ
ܕܝܠܠܐܝܗ ܕܝܠܠܐܝܗ ܕܝܠܠܐܝܗ ܕܝܠܠܐܝܗ
ܕܝܠܠܐܝܗ ܕܝܠܠܐܝܗ ܕܝܠܠܐܝܗ ܕܝܠܠܐܝܗ
ܕܝܠܠܐܝܗ ܕܝܠܠܐܝܗ ܕܝܠܠܐܝܗ ܕܝܠܠܐܝܗ
ܕܝܠܠܐܝܗ ܕܝܠܠܐܝܗ ܕܝܠܠܐܝܗ ܕܝܠܠܐܝܗ

The alphabetical arrangement is as follows :

ܐ ܒ ܓ ܕ ܗ ܘ ܙ ܠ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܘ ܙ ܠ ܡ ܢ
ܐ ܒ ܓ ܕ ܗ ܘ ܙ ܠ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܘ ܙ ܠ ܡ ܢ
ܐ ܒ ܓ ܕ ܗ ܘ ܙ ܠ ܡ ܢ.

l. By George, metropolitan of Elam (Bēth Lāpāt), beginning, f. 73 *a*,

ܡܕܢܐ ܕܝܠܠܐܝܗ ܕܝܠܠܐܝܗ ܕܝܠܠܐܝܗ ܕܝܠܠܐܝܗ
ܕܝܠܠܐܝܗ ܕܝܠܠܐܝܗ ܕܝܠܠܐܝܗ ܕܝܠܠܐܝܗ.

See Add. 1982, f. 94*a*, where it is ascribed to George Wardā.

m. Beginning, f. 79 *a*,

ܐܡܪܢܐ ܕܥܡܪܢܐ ܕܥܡܪܢܐ

See Add. 1982, f. 202 *b*.

n. Beginning, f. 82 *b*,

ܐܡܪܢܐ ܕܥܡܪܢܐ ܕܥܡܪܢܐ

See Add. 1982, f. 109 *b*.

11. The Commemoration of any one Saint, beginning, f. 85 *a*,

ܐܡܪܢܐ ܕܥܡܪܢܐ ܕܥܡܪܢܐ

See Add. 1982, f. 111 *a*.

12. On the Talents and the ecclesiastical grades, beginning, f. 86 *a*,

ܐܡܪܢܐ ܕܥܡܪܢܐ ܕܥܡܪܢܐ

See Add. 1982, f. 112 *b*.

13. The Friday of the Dead.

a. On our father Adam, beginning, f. 88 *b*,

ܐܡܪܢܐ ܕܥܡܪܢܐ ܕܥܡܪܢܐ

See Add. 1982, f. 192 *b*.

b. On our mother Eve, beginning, f. 90 *a*,

ܐܡܪܢܐ ܕܥܡܪܢܐ ܕܥܡܪܢܐ

See Add. 1982, f. 193 *b*.

c. On the Resurrection of the Dead, beginning, f. 91 *a*,

ܐܡܪܢܐ ܕܥܡܪܢܐ ܕܥܡܪܢܐ

See Add. 1982, f. 117 *b*.

14. Lent.

a. The first Sunday, on the Lord's Prayer, beginning,
f. 93 a,

ܐܠܗܝܢ ܐܡܝܢ ܕܡܠܟܐ ܕܥܠܡܐ.

See Add. 1982, f. 73 b.

b. The second Sunday, on the Lord's Prayer, beginning,
f. 94 b,

ܐܡܝܢ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ.

See Add. 1982, f. 72 a.

c. The third Sunday, on the Lord's Prayer, beginning,

ܐܡܝܢ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ.

See Add. 1982, f. 74 b.

d. The fourth Sunday, on our Lord's Contest with Satan,
beginning, f. 97 b,

ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.

See Add. 1982, f. 119 b.

e. The fifth Sunday, on Cain and Abel, beginning, f. 100 a,

ܐܡܝܢ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.
ܐܡܝܢ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.
ܐܡܝܢ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.
ܐܡܝܢ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.
ܐܡܝܢ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.
ܐܡܝܢ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.

f. The sixth Sunday, beginning, f. 103 a,

ܐܡܝܢ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.

See Add. 1982, f. 114 a.

A dialogue between Death and Satan; alphabetical, 𐌲𐌲, 𐌺𐌺, etc.

19. Easter Sunday.

a. For evening prayer, 𐌲𐌺𐌻𐌰, beginning, f. 117 b,

𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰.

See Add. 1982, f. 140 a.

b. For morning prayer, 𐌲𐌺𐌻𐌰, beginning, f. 119 b,

𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰.

See Add. 1982, f. 141 b.

c. On Mary Magdalene, beginning, f. 120 b:

𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰. 𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰.
𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰. 𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰. 𐌲𐌺𐌻𐌰
𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰. 𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰. 𐌲𐌺𐌻𐌰
𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰. 𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰. 𐌲𐌺𐌻𐌰
𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰.

Dialogue between Mary and Satan; alphabetical, from 𐌲 to 𐌺.

20. New Sunday, beginning, f. 121 b:

𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰. 𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰 𐌲𐌺𐌻𐌰.

24. The Week of the Apostles.

a. The second Sunday, beginning, f. 134 b,

ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ
 ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ

See Add. 1982, f. 170 b.

b. The third Sunday, beginning, f. 136 b,

ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ
 ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ

See Add. 1982, f. 172 a.

c. The fourth Sunday, beginning, f. 139 a,

ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ
 ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ

See Add. 1982, f. 174 b.

d. The fifth Sunday, beginning, f. 141 b,

ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ
 ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ

See Add. 1982, f. 176 a.

e. The sixth Sunday, beginning, f. 142 b,

ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ
 ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ

See Add. 1982, f. 177 a.

f. The seventh Sunday, beginning, f. 144 b,

ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ
 ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ

See Add. 1982, f. 178 a.

ܡܥܬܐ ܡܥܬܐ. ܕܥܝܢܐ ܡܥܬܐ ܡܥܬܐ. ܡܥܬܐ ܡܥܬܐ (sic) ܡܥܬܐ
 ܡܥܬܐ ܡܥܬܐ. ܡܥܬܐ ܡܥܬܐ. ܡܥܬܐ ܡܥܬܐ. ܡܥܬܐ ܡܥܬܐ.
 ܡܥܬܐ ܡܥܬܐ. ܡܥܬܐ ܡܥܬܐ. ܡܥܬܐ ܡܥܬܐ. ܡܥܬܐ ܡܥܬܐ.
 ܡܥܬܐ ܡܥܬܐ. ܡܥܬܐ ܡܥܬܐ. ܡܥܬܐ ܡܥܬܐ. ܡܥܬܐ ܡܥܬܐ.

e. The fourth Sunday, beginning, f. 166 *b*,

ܡܥܬܐ ܡܥܬܐ. ܡܥܬܐ ܡܥܬܐ. ܡܥܬܐ ܡܥܬܐ. ܡܥܬܐ ܡܥܬܐ.
 ܡܥܬܐ ܡܥܬܐ.

See Add. 1982, f. 208 *a*.

f. The fifth Sunday, beginning, f. 168 *b*,

ܡܥܬܐ ܡܥܬܐ. ܡܥܬܐ ܡܥܬܐ. ܡܥܬܐ ܡܥܬܐ. ܡܥܬܐ ܡܥܬܐ.
 ܡܥܬܐ ܡܥܬܐ.

See Add. 1982, f. 209 *b*.

g. The sixth Sunday, beginning, f. 170 *a*,

ܡܥܬܐ ܡܥܬܐ. ܡܥܬܐ ܡܥܬܐ. ܡܥܬܐ ܡܥܬܐ. ܡܥܬܐ ܡܥܬܐ.
 ܡܥܬܐ ܡܥܬܐ.

See Add. 1982, f. 211 *a*.

28. The Week of Moses.

a. The first Sunday, beginning, f. 173 *a*,

ܡܥܬܐ ܡܥܬܐ. ܡܥܬܐ ܡܥܬܐ. ܡܥܬܐ ܡܥܬܐ. ܡܥܬܐ ܡܥܬܐ.
 ܡܥܬܐ ܡܥܬܐ.

See Add. 1982, f. 214 *b*.

b. The second Sunday, beginning, f. 174 b,

ܕܡܫܬܐ. ܡܕܢ ܕܗܝ ܩܕܝܫܐ. ܕܡܠܟܐ ܕܕܢܐ. ܡܬܬܚܐ
ܕܒܕ ܕܝܚܩܐ.

See Add. 1982, f. 216 a. Imperfect, almost the whole of ff. 176 and 177 being torn away, after which two leaves are wanting.

29. Part of a hymn on the celestial and ecclesiastical hierarchies, imperfect at the beginning, f. 178 a.

30. The seventh Sunday of Elias, omitted in its proper place, beginning, f. 179 a,

ܕܡܫܬܐ. ܡܕܢ ܕܗܝ ܩܕܝܫܐ. ܕܡܠܟܐ ܕܕܢܐ. ܡܬܬܚܐ
ܕܒܕ ܕܝܚܩܐ.

See Add. 1982, f. 213 a.

The colophon, f. 181 a, states that this manuscript was written in the year 1861 = A.D. 1550, by 'Īsā, son of the priest Abraham, son of Hōrmizd, from Ōz, "the village of honeybees", in the neighbourhood of the fortress of Burdēḳēl, but residing at the village of Bāsūrī, where he wrote this book for the church of S. George in the said village.

ܕܡܫܬܐ. ܡܕܢ ܕܗܝ ܩܕܝܫܐ. ܕܡܠܟܐ ܕܕܢܐ. ܡܬܬܚܐ
ܕܒܕ ܕܝܚܩܐ.

Add. 1984

Paper, about $7\frac{7}{8}$ in. by $5\frac{1}{2}$; 198 leaves, of which the first and last are blank, slightly stained by water; 20 quires, signed with letters, of 10 leaves (except 2, 9, and 8, 8); 20 lines in a page. Written in a good, regular, Nestorian *serṭā*, and dated A. Gr. 2018 = A.D. 1707.

A Sacerdotal or Priests' Office-book, ܐܝܬܝܢ ܕܥܡܝܢܐ.

1. Prayers for the ferial days, Sundays, festivals and commemorations.

a. Evening prayer, ܐܝܬܝܢ ܕܥܡܝܢܐ, f. 2 b.

b. Nocturns, ܐܝܬܝܢ ܕܥܡܝܢܐ ܕܥܡܝܢܐ, f. 8 b; (*sic*) ܐܝܬܝܢ ܕܥܡܝܢܐ, f. 17 b; etc.

c. Morning Prayer, ܐܝܬܝܢ ܕܥܡܝܢܐ, f. 18 b.

d. ܐܝܬܝܢ ܕܥܡܝܢܐ, *huttāmē*, concluding or dimissory prayers, f. 22 b.

2. Liturgies or Eucharistic Services.

a. The liturgy ascribed to Addai and Mārī the Apostles, f. 25 a:

ܐܝܬܝܢ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ
ܐܝܬܝܢ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ

Subscription, f. 47 a:

ܐܝܬܝܢ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ
ܐܝܬܝܢ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ

c. The liturgy of Nestorius, translated from the Greek by Mār-abhā, f. 57 a :

ܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

At the end we find the canon ܕܡܕܢܚܐ for the various domi-
 nical festivals, f. 70 b :

ܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

General subscription, f. 72 b :

ܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

ܕܡܫܚܝܢܝܐ ܕܥܬܝܩܐ (sic) ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ
 ܕܥܬܝܩܐ ܕܥܬܝܩܐ (sic) ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ
 ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ
 ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ
 ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ
 ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ
 ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ

5. The order of Baptism, as arranged by the catholicus Īshō'-yabh of Hēdhaiyabh, f. 94 *a* :

ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ
 ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ
 ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ

6. The order of Consecration of polluted water, f. 110 *b*,

ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ

7. The order of Absolution, of the catholicus Īshō'-yabh, f. 111 *a* :

ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ
 ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ

8. The Consecration of a fresh supply of Wine, when that first consecrated has been consumed; by Mār 'Abhd-īshō', metropolitan of Elam (Gondai-shābhōr), f. 113 *b* :

ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ ܕܥܬܝܩܐ

ܬܠ ܬܡܕܕܐ . ܕܠܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ
 ܕܟܝ ܕܟܝ

Alphabetical.

e. Beginning, f. 122 b :

ܣܡܐܝܬܐ ܕܡܡܐ ܕܡܡܐ ܕܡܡܐ ܕܡܡܐ ܕܡܡܐ
 ܡܡܐ ܕܡܡܐ ܕܡܡܐ ܕܡܡܐ ܕܡܡܐ ܕܡܡܐ
 ܕܡܡܐ ܕܡܡܐ ܕܡܡܐ ܕܡܡܐ ܕܡܡܐ ܕܡܡܐ

Alphabetical.

f. For the Dominical festivals, beginning, f. 124 a :

ܣܡܐܝܬܐ ܕܡܡܐ ܕܡܡܐ ܕܡܡܐ ܕܡܡܐ ܕܡܡܐ
 ܕܡܡܐ ܕܡܡܐ ܕܡܡܐ ܕܡܡܐ ܕܡܡܐ ܕܡܡܐ

Alphabetical.

g. The poem entitled "The Door of the Altar", by the priest Israel of Alkōsh. Alphabetical. Each stanza consists of four lines, and each line has its proper letter at the beginning, and the same letter doubled at the end. Beginning, f. 125 b :

ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ
 ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ
 ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ
 ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ
 ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ
 ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ
 ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ
 ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ ܕܟܝ

Եկե՛ք տօ՛ղի խո՛րհիս քո՛րհիս . Եկե՛ք ի՛նչ ի՛նչ քո՛րհիս քո՛րհիս
 Եկե՛ք . Եկե՛ք ի՛նչ ի՛նչ քո՛րհիս քո՛րհիս . Եկե՛ք
 Եկե՛ք տօ՛ղի խո՛րհիս քո՛րհիս քո՛րհիս

h. By George of Alkōsh, beginning, f. 128 *b* :

Եկե՛ք տօ՛ղի խո՛րհիս քո՛րհիս . Եկե՛ք ի՛նչ ի՛նչ քո՛րհիս քո՛րհիս
 Եկե՛ք . Եկե՛ք ի՛նչ ի՛նչ քո՛րհիս քո՛րհիս . Եկե՛ք
 Եկե՛ք տօ՛ղի խո՛րհիս քո՛րհիս քո՛րհիս

Alphabetical, each verse riming in *āi* or *ai*.

Subscription, f. 130 *a* :

Եկե՛ք տօ՛ղի խո՛րհիս քո՛րհիս . Եկե՛ք ի՛նչ ի՛նչ քո՛րհիս քո՛րհիս
 Եկե՛ք . Եկե՛ք ի՛նչ ի՛նչ քո՛րհիս քո՛րհիս . Եկե՛ք
 Եկե՛ք տօ՛ղի խո՛րհիս քո՛րհիս քո՛րհիս

10. Other *huttāmē*, by Mār ‘Abhd-išhō’, metropolitan of Šūbhā, or Nisībis, and Armenia, in seven-syllable metre, f. 130 *b* :

Եկե՛ք տօ՛ղի խո՛րհիս քո՛րհիս . Եկե՛ք ի՛նչ ի՛նչ քո՛րհիս քո՛րհիս
 Եկե՛ք . Եկե՛ք ի՛նչ ի՛նչ քո՛րհիս քո՛րհիս

a. Beginning, f. 130 *b* :

Եկե՛ք տօ՛ղի խո՛րհիս քո՛րհիս . Եկե՛ք ի՛նչ ի՛նչ քո՛րհիս քո՛րհիս
 Եկե՛ք . Եկե՛ք ի՛նչ ի՛նչ քո՛րհիս քո՛րհիս

Alphabetical, each line riming in *yā*.

b. Beginning, f. 132 a,

מַעֲבֵי אֶלְמָה דְּיִלְלָהּ : מַעֲבֵי אֶלְמָה דְּיִלְלָהּ . מַעֲבֵי
 שְׁעָה דְּיִלְלָהּ : מַעֲבֵי אֶלְמָה דְּיִלְלָהּ .

Stanzas of four lines riming together.

c. Beginning, f. 133 a,

מַעֲבֵי אֶלְמָה דְּיִלְלָהּ : מַעֲבֵי אֶלְמָה דְּיִלְלָהּ . מַעֲבֵי
 אֶלְמָה דְּיִלְלָהּ : מַעֲבֵי אֶלְמָה דְּיִלְלָהּ .

Stanzas of four lines, riming in *in* throughout.

d. Beginning, f. 133 b,

מַעֲבֵי אֶלְמָה דְּיִלְלָהּ : מַעֲבֵי אֶלְמָה דְּיִלְלָהּ . מַעֲבֵי
 אֶלְמָה דְּיִלְלָהּ : מַעֲבֵי אֶלְמָה דְּיִלְלָהּ .

Stanzas of four lines riming together.

e. Beginning, f. 135 a,

מַעֲבֵי אֶלְמָה דְּיִלְלָהּ : מַעֲבֵי אֶלְמָה דְּיִלְלָהּ . מַעֲבֵי
 אֶלְמָה דְּיִלְלָהּ : מַעֲבֵי אֶלְמָה דְּיִלְלָהּ .

Stanzas of four lines, each line riming in *am* or *ām*.

f. Beginning, f. 135 b,

מַעֲבֵי אֶלְמָה דְּיִלְלָהּ : מַעֲבֵי אֶלְמָה דְּיִלְלָהּ . מַעֲבֵי
 אֶלְמָה דְּיִלְלָהּ : מַעֲבֵי אֶלְמָה דְּיִלְלָהּ .

Alphabetical; double letters from א to ט, single from ק to ש. The rime is *nē* from א to ק, and *rē* from ט to ש.

g. Beginning, f. 137 a,

אֶבֶן בְּבִדָּה בַּבְּדִיָּה . תִּבְדֹּד מִדָּן . מִלְכֵּה
 בְּחִיבֵי תִשְׁמֹשׁ קִדְּשִׁי . מְלִיכָהּ דִּבְדֹּד בְּדִיָּה ❖

Stanzas of four lines riming together.

h. By Israel of Alkōsh,

דְּחִזְהֵהּ דִּבְתִּבְדֵּהּ . דְּבִעֵהּ בְּשִׁבְיָהּ לְלִמְעֵהּ . מִבְּעֵהּ
 מִבְּעֵהּ דְּבִיָּהּ . דְּלִבְיָהּ בְּשִׁבְיָהּ מִבְּעֵהּ . מִבְּעֵהּ
 לִבְיָהּ דְּלִמְעֵהּ . מִבְּעֵהּ לְשִׁבְיָהּ דְּבִיָּהּ ❖

Stanzas of four lines riming together. At the end is the acrostich מִבְּעֵהּ, f. 141 a,

מִבְּעֵהּ בְּשִׁבְיָהּ : מִבְּעֵהּ לְלִמְעֵהּ מִבְּעֵהּ . דְּבִיָּהּ
 בְּשִׁבְיָהּ : לְלִמְעֵהּ מִבְּעֵהּ : מִבְּעֵהּ

i. By the same, f. 141 a :

margin] דְּבִעֵהּ בְּשִׁבְיָהּ . דְּבִיָּהּ : מִבְּעֵהּ לְלִמְעֵהּ ❖
 דְּבִיָּהּ בְּשִׁבְיָהּ . מִבְּעֵהּ לְלִמְעֵהּ : מִבְּעֵהּ בְּשִׁבְיָהּ
 דְּבִיָּהּ . מִבְּעֵהּ לְלִמְעֵהּ : מִבְּעֵהּ בְּשִׁבְיָהּ ❖

Alphabetical from א to ט; 4 א, 2 ט—ד, 4 ט. Stanzas of four lines, riming in *ānā* throughout.

j. By the same, f. 142 a :

لَسْزَن دَمَك [margin] دَمَدَتْن دِيَتْن. ❖ ا ش لَسْزَن
 دَجَن دَمَك. بَتَك دِيَتْن دَمَك. ا مَك مَك مَك
 سَمَك. دَمَك دِيَتْن دَمَك

Alphabetical from ا to ز; 2 ا—ب, 4 ز. Stanzas of four lines, riming in *thā* throughout. After them the acrostich
 مَدَمَك دَمَك, f. 143 a :

مَدَمَك مَدَمَك دَمَك دَمَك. مَدَمَك مَدَمَك.
 مَدَمَك دَمَك. مَدَمَك مَدَمَك مَدَمَك دَمَك. مَدَمَك
 مَدَمَك دَمَك. مَدَمَك مَدَمَك مَدَمَك. مَدَمَك
 مَدَمَك دَمَك. مَدَمَك مَدَمَك مَدَمَك

Subscription, f. 143 a :

مَدَمَك مَدَمَك. مَدَمَك مَدَمَك. مَدَمَك مَدَمَك.
 مَدَمَك مَدَمَك. مَدَمَك مَدَمَك

11. Morning prayers for the Festivals, compiled by Mār
 Elias III Abū Ḥalīm, f. 143 b :

مَدَمَك دَمَك دَمَك. مَدَمَك دَمَك. مَدَمَك
 مَدَمَك مَدَمَك مَدَمَك مَدَمَك

a. The Nativity, f. 143 b,

مَدَمَك دَمَك دَمَك. مَدَمَك دَمَك. مَدَمَك
 مَدَمَك دَمَك دَمَك. مَدَمَك

i. Another, f. 155 *a*,

דְּמֹסֶה בְּרֵאשִׁית דְּרֵאשִׁית דְּרֵאשִׁית דְּרֵאשִׁית
דְּרֵאשִׁית דְּרֵאשִׁית דְּרֵאשִׁית דְּרֵאשִׁית

j. Another, f. 156 *b*,

סְבָרָה שֶׁהָיָה מִלְּפָנֵי הַמֶּלֶךְ
לְקַבֵּל מִמֶּנּוּ

k. Another, Tuesday, by Mār Shallīṭā of Rās-‘ain, f. 157 *a*,

דְּרֵאשִׁית דְּרֵאשִׁית דְּרֵאשִׁית דְּרֵאשִׁית
דְּרֵאשִׁית דְּרֵאשִׁית דְּרֵאשִׁית דְּרֵאשִׁית

l. Another, by Mār George of Arbēl,

סְבָרָה שֶׁהָיָה לְמִלְּפָנֵי הַמֶּלֶךְ
לְקַבֵּל מִמֶּנּוּ

m. Another, by Mār Elias of Nisībīs, f. 159 *b*,

דְּמֹסֶה בְּרֵאשִׁית דְּרֵאשִׁית דְּרֵאשִׁית
דְּרֵאשִׁית דְּרֵאשִׁית דְּרֵאשִׁית דְּרֵאשִׁית

n. Another, f. 161 *a*,

סְבָרָה שֶׁהָיָה מִלְּפָנֵי הַמֶּלֶךְ
לְקַבֵּל מִמֶּנּוּ

o. Another, Wednesday, by Mār Elias of Nisibis, f. 161 *b*,

ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ
ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ

p. Another, f. 163 *a*,

ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ
ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ

q. Another, by Mār Elias of Nisibis, f. 163 *a*,

ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ
ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ

r. Another, by the same, f. 164 *a*,

ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ
ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ

s. The Commemoration of the Saints, f. 164 *b*,

ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ
ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ

t. Another, f. 166 *a*,

ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ
ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ ܫܒܬܐ

u. The Friday of the Dead, f. 167 *b*,

ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ
ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ ܕܝܢܝܢܬܝܢ

v. Another, f. 168 b,

ܣܬܕܥܬܐ. ܡܢ ܕܝܢ ܡܠܚܡܐ ܬܢܗܠ. ܐܢܬܐ ܡܫܒܕܐ ܕܝܚܝܒ.
 ܙܝܝܐ.

w. The Commencement of Lent, f. 169 a,

ܕܝܒܕܬܐ ܕܡܠܚܡܐ ܕܕܢܐ. ܠܐ ܝܠܝܬ ܡܠܚܡܐ. ܐܢܬܐ.

x. Another, f. 170 b,

ܣܬܕܥܬܐ. ܡܠܚܡܐ ܡܕܚܝܬ. ܕܡܫܒܐ ܕܢܐ ܡܫܒܐ ܕܡܫܒܐ.
 ܬܠܝܕܐ ܕܡܠܚܡܐ. ܙܝܝܐ.

y. The five Sundays in Lent, by Mār George of Arbēl,
 f. 171 a,

ܕܝܡܡܐ ܡܕܚܝܬ ܕܡܫܒܐ. ܕܡܫܒܐ ܡܕܚܝܬ ܡܫܒܐ. ܡܫܒܐ
 ܡܫܒܐ ܕܡܫܒܐ. ܡܫܒܐ ܡܫܒܐ. ܡܫܒܐ. ܐܢܬܐ.

z. Another, f. 171 b,

ܣܬܕܥܬܐ. ܕܝܡܡܐ ܡܕܚܝܬ ܡܫܒܐ. ܡܫܒܐ ܡܕܚܝܬ ܡܫܒܐ.
 ܡܫܒܐ ܡܫܒܐ ܕܡܫܒܐ. ܙܝܝܐ.

a. Palm Sunday, f. 172 a,

ܕܡܫܒܐ ܕܡܫܒܐ. ܕܡܫܒܐ ܡܕܚܝܬ. ܠܐ ܡܠܚܡܐ ܡܫܒܐ.
 ܡܫܒܐ ܡܫܒܐ ܡܫܒܐ. ܐܢܬܐ.

β. Another, f. 174 a,

ܣܬܕܥܬܐ. ܕܡܫܒܐ. ܠܐ ܡܠܚܡܐ ܡܫܒܐ ܡܫܒܐ.
 ܙܝܝܐ.

γ. The Resurrection, f. 175 *b*,

ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ
ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ

δ. Another, f. 177 *b*,

ՏՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ
ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ

ε. Monday in the Week of Weeks, f. 178 *b*,

ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ

ς. Another, f. 179 *a*,

ՏՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ
ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ

ζ. The Ascension, f. 180 *a*,

ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ
ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ

η. Another, f. 181 *a*,

ՏՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ
ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ

θ. Whit Sunday, f. 181 *b*,

ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ
ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ ԴՆԴԶ

ι. Another, by Paul of Anbār, f. 183 *a*,

ܣܬܕܬܐ. ܕܚܬܝܬܐ ܠܝܫܐ ܩܠܐܝܬܐ. ܠܐ ܠܝܬܐ.
ܡܥܕܐ ܠܝܬܐ. ܟܝ.

κ. Prayers of the Adoration at Communion, f. 184 *a*,

ܬܕܠܐ ܕܝܬܐ ܕܝܬܐ. ܠܡܕܐ ܠܝܬܐ. ܠܐ ܠܝܬܐ.
ܡܥܕܐ ܠܝܬܐ. ܟܝ.

λ. Another, f. 184 *b*,

ܣܬܕܬܐ. ܕܝܬܐ. ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ.
ܡܥܕܐ ܠܝܬܐ. ܟܝ.

μ. Another, suitable for Nūsardēl, f. 185 *a*,

[marg. ܬܕܠܐ ܕܝܬܐ ܕܝܬܐ. ܠܡܕܐ ܠܝܬܐ.]
ܬܕܠܐ ܕܝܬܐ ܕܝܬܐ. ܠܡܕܐ ܠܝܬܐ. ܟܝ.

ν. Another, f. 185 *b*,

ܣܬܕܬܐ. ܕܝܬܐ. ܠܐ ܠܝܬܐ ܡܥܕܐ ܠܝܬܐ. ܟܝ.
ܡܥܕܐ ܠܝܬܐ ܡܥܕܐ ܠܝܬܐ ܡܥܕܐ ܠܝܬܐ. ܟܝ.

ξ. The Transfiguration, f. 186 *b*,

ܕܝܬܐ ܕܝܬܐ. ܠܡܕܐ ܠܝܬܐ. ܠܐ ܠܝܬܐ.
ܟܝ.

ο. Another, by George of Āthōr, f. 188 *a*,

ܣܬܕܬܐ. ܕܝܬܐ ܕܝܬܐ. ܠܡܕܐ ܠܝܬܐ. ܟܝ.
ܟܝ.

π. The Invention of the Cross, f. 189 *a*,

ܕܝܚܕܝܢ ܕܥܠܝܬܐ. ܕܝܫܡܐ ܡܕܝ ܕܠܝܢ. ܕܝܡܝܢ ܕܝܡܝܢ
ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ. ܕܝܡܝܢ.

ρ. Another, f. 191 *a*,

ܫܒܕܐܬܐ. ܕܝܡܝܢ. ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ. ܕܝܡܝܢ.

σ. The Consecration of the Church, by the priest Abu 'l-'Izz Ḥadiri, of the Convent of Mār Michael the Consort of the Angels, f. 192 *b*:

ܕܝܚܕܝܢ ܕܝܡܝܢ ܕܝܡܝܢ. ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ. ܕܝܡܝܢ
ܕܝܡܝܢ. ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ. ܕܝܡܝܢ
ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ. ܕܝܡܝܢ.

τ. Another, by the same, f. 194 *b*,

ܫܒܕܐܬܐ. ܕܝܡܝܢ. ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ. ܕܝܡܝܢ
ܕܝܡܝܢ. ܕܝܡܝܢ.

The colophon, f. 196 *a*, states that this manuscript was finished on the 17th of Ḥēzīrān, A. Gr. 2018 = A.D. 1707, at Alkōsh, in the days of Mār Elias, patriarch of the East, at the expense of a woman named Bilghān, from the village of Al-kōshtā, for the Church of S. John in the village of Dā'ūdiya in Ṣapnā*, by the priest Joseph, son of George, son of Israel, of Alkōsh.

ܕܝܚܕܝܢ ܕܝܡܝܢ ܕܝܡܝܢ. ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ. ܕܝܡܝܢ
ܕܝܡܝܢ. ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ. ܕܝܡܝܢ.

* See Badger, *The Nestorians*, i. 174.

Add. 1985

Paper, about $8\frac{1}{2}$ in. by 6 ; 238 leaves, some of which, towards the end, are much stained by water ; the first and last, as well as f. 36 *b*, are blank ; 24 quires, signed with letters, of 10 leaves, save that the first and 15th have only 9* ; 19 or 20 lines in a page. Written in a good, regular, Nestorian *serṭā* of the earlier part of the xviiith cent. The contents are :

The Funeral Services for all ranks, according to the use of the Dairā 'Ellāitā or Convent of Mār Gabriel and Mār Abraham at Mosul, f. 2 *b*,

ܡܕܢܗܐ ܕܡܨܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܨܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

The several services are not separated in this MS., as in Add. 1986.

Directions for washing the body, f. 2 *b*,

ܕܡܨܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܨܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܨܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܨܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܨܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܨܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܨܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܨܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

* Quire 15 consists of 9 leaves, the second half of each of which has been cut away. There is, however, no lacuna between ff. 148 and 149.

ܡܚܠܝܬܐ ܕܡܫܚܐ ܚܝܠ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ
 ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ
 ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ

The first part of the service, conducted in the house, is divided into five *mantēbhē*, ff. 2 *a*—28 *a*; the remainder comprises a chant on the way to the church, f. 28 *a*; lessons, f. 30 *a*, viz. Numbers xx. 22—29, Acts xx. 17—38, 1 Corinth. xv. 34—57, S. John v. 19—29; and hymns, ܡܚܠܝܬܐ or ܡܚܠܝܬܐ, f. 34 *a*, ten in number, all to be recited in the church; a hymn on the way to the grave, f. 54 *a*, and another at the grave, f. 55 *b*, with other hymns and prayers, f. 58 *a*. Subscription, f. 62 *b*,

ܡܚܠܝܬܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ
 ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ
 ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ

2. For Deacons, f. 63 *b*,

ܡܚܠܝܬܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ
 ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ
 ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ
 ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ
 ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ

Five *mantēbhē*, ff. 63 *b*—83 *a*; chant on the way to the church, f. 83 *a*; lessons, viz. Daniel viii. 15—19, x. 5, 20, 21, xii. 2—4, 9—13, Acts vi. 1—7, 1 Thessal. iv. 13—18, S. John xii. 23—36; hymns, f. 88 *a*, ten in number; hymn on the way

ܕܢܝܟ ܡܝ ܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ.
 ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ.
 ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ.
 ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ.
 ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ.
 ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ.
 ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ.
 ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ.
 ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ.
 ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ.

Add. 1987

Paper, about 6½ in. by 6; 157 leaves, some of which, at the beginning and end, are slightly mutilated; 16 quires, signed with Arabic words and Syriac letters (e.g. f. 8 b, ܕܢܝܚܐ; f. 149 a, ܕܢܝܚܐ), of 10 leaves, except the first and last, which have 8 and 9 respectively; 16 lines in a page. Written in a good, regular, Jacobite serîfā, and dated A. Gr. 1958 = A.D. 1647. The volume contains

Various Services, viz.

1. The order of the Solemnization of Matrimony, as revised and arranged by Isaiah of Bēth-Sēbhīrīnā, partly in Arabic, f. 3 b,

ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ.
 ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ. ܕܢܝܚܐ ܕܢܝܚܐ.

בְּיָמֵינוּ הַלְלוּ אֱלֹהֵינוּ מִלְּפָנֶיךָ יְיָ
 הַמְּבָרָךְ הַמְּשֻׁבָּח הַמְּשֻׁלָּל הַמְּשֻׁבָּח
 הַמְּשֻׁלָּל הַמְּשֻׁבָּח הַמְּשֻׁלָּל הַמְּשֻׁבָּח
 הַמְּשֻׁבָּח הַמְּשֻׁלָּל הַמְּשֻׁבָּח הַמְּשֻׁלָּל

a. The Betrothal, in *Arabic*, f. 4 a,

בְּיָמֵינוּ הַלְלוּ אֱלֹהֵינוּ

b. The Benediction of the Bridegroom and Bride, with
 the Benediction of the Rings, f. 11 a,

בְּיָמֵינוּ הַלְלוּ אֱלֹהֵינוּ

Partly in *Arabic*. Subscription, f. 23 b,

בְּיָמֵינוּ הַלְלוּ אֱלֹהֵינוּ
 בְּיָמֵינוּ הַלְלוּ אֱלֹהֵינוּ
 בְּיָמֵינוּ הַלְלוּ אֱלֹהֵינוּ

c. The Benediction of the Crowns or Garlands, f. 24 a,

בְּיָמֵינוּ הַלְלוּ אֱלֹהֵינוּ

Partly in *Arabic*. Subscription, f. 42 b,

בְּיָמֵינוּ הַלְלוּ אֱלֹהֵינוּ
 בְּיָמֵינוּ הַלְלוּ אֱלֹהֵינוּ
 בְּיָמֵינוּ הַלְלוּ אֱלֹהֵינוּ
 בְּיָמֵינוּ הַלְלוּ אֱלֹהֵינוּ

d. Exhortation to the Bridegroom and Bride, in *Arabic*,
 f. 42 b,

בְּיָמֵינוּ הַלְלוּ אֱלֹהֵינוּ (sic) הַמְּבָרָךְ
 הַמְּשֻׁבָּח הַמְּשֻׁלָּל הַמְּשֻׁבָּח הַמְּשֻׁלָּל
 הַמְּשֻׁבָּח הַמְּשֻׁלָּל הַמְּשֻׁבָּח הַמְּשֻׁלָּל
 הַמְּשֻׁבָּח הַמְּשֻׁלָּל הַמְּשֻׁבָּח הַמְּשֻׁלָּל

e. Marriage ceremony for Widowers and Widows; first service, f. 47 *a*,

לְהַחֲמִיחַ בְּחֻמְּהָ לְנָשִׁים בְּחַלְּלֵי אֵלֶיךָ בְּמִצְוַת לֵוִי
לְנָשִׁים יְחִידָה הָיְתָה אֲתֵמְלָהּ אֲתֵמְלָהּ. בְּלֹא חֲתָנָהּ בְּלֹא חֲתָנָהּ
בְּבִצְרִיבָהּ.

f. Second service for Widowers and Widows, f. 53 *b*,

לְמַעַן אֲזַנְלֵךְ בְּאֲתֵמְלָהּ אֲתֵמְלָהּ.

g. A scholion or apology by Isaiah of Bēth-Sēbhīrīnā (or Bā-Seberīnā, *باسبرينا*) on the origin of the separate service for widowers and widows, f. 66 *a*,

לְכֹהֵן מְחֻלְלִים אֲזַנְלֵךְ מִפְּסוּכֵיהֶם בְּחֻמְּהָ לְאִמְלָהּ
הַיְחִידָה בְּחֻמְּהָ חַלְּלָהּ. אֲתֵמְלָהּ נִחְיֶה אִם חֲתָנָהּ
חֲתָנָהּ. מִפְּסוּכֵיהֶם מִפְּסוּכֵיהֶם. מִפְּסוּכֵיהֶם חֲתָנָהּ. חֲתָנָהּ
חֲתָנָהּ. חֲתָנָהּ חֲתָנָהּ. חֲתָנָהּ חֲתָנָהּ. חֲתָנָהּ חֲתָנָהּ
לְנָשִׁים. אֲלֵא כִּי מִפְּסוּכֵיהֶם חֲתָנָהּ. חֲתָנָהּ חֲתָנָהּ
לְמַעַן אֲזַנְלֵךְ בְּחֻמְּהָ אֲתֵמְלָהּ אֲתֵמְלָהּ חֲתָנָהּ
חֲתָנָהּ מִפְּסוּכֵיהֶם.

On f. 66 *b* he explains his reasons for revising these services:

בְּלֹא אִם חֲתָנָהּ בְּחֻמְּהָ חֲתָנָהּ. חֲתָנָהּ חֲתָנָהּ
לְנָשִׁים. בְּלֹא חֲתָנָהּ חֲתָנָהּ. חֲתָנָהּ חֲתָנָהּ
חֲתָנָהּ. חֲתָנָהּ חֲתָנָהּ. חֲתָנָהּ חֲתָנָהּ
חֲתָנָהּ חֲתָנָהּ חֲתָנָהּ חֲתָנָהּ חֲתָנָהּ חֲתָנָהּ חֲתָנָהּ

This is the same Isaiah bar Denhā who is mentioned by Assemani, *B. O.* ii. 384, col. 2, and in Wright's *Catal.*, pp. 851, col. 1; 881, col. 2; 899, col. 1. He flourished in the first quarter of the xvth cent.

2. The order of Baptism of Severus, as revised by Jacob of Edessa, f. 68 *b*,

ܐܘܬܝܬܝܢ ܐܡܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
ܐܡܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
ܐܡܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

Second service, f. 81 *b*,

ܐܡܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

The glosses and most of the marginal notes are in *Arabic*.

3. The shorter order of Baptism of Severus, f. 101 *b*,

ܐܘܬܝܬܝܢ ܐܡܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
ܐܡܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
ܐܡܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

4. The short order of Baptism of Philoxenus of Mabbōgh, f. 104 *a*,

ܐܘܬܝܬܝܢ ܐܡܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
ܐܡܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

5. The order of Celebration of the holy Eucharist, f. 106 *b*,

ܐܘܬܝܬܝܢ ܐܡܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

The first service ends, and the second begins, on f. 110 *a*,

ܐܘܬܝܬܝܢ ܐܡܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

6. Prayers, prooemia, sedras, and 'etrē, which the young priest must learn by heart, collected by the scribe Behnām, f. 130 b,

ܐܬܡܠܐ ܡܗܬܥܬܒܐ ܡܗܬܥܬܒܐ ܡܗܬܥܬܒܐ ܡܗܬܥܬܒܐ ܡܗܬܥܬܒܐ
ܠܥܬܝܒܐ ܒܒܠܐ ܡܗܬܥܬܒܐ ܡܗܬܥܬܒܐ ܡܗܬܥܬܒܐ ܡܗܬܥܬܒܐ
ܒܥܝܢ ܐܢܝ ܕܢܐ ܕܢܐ.

7. Graces before and after meat, f. 142 b,

ܐܬܡܠܐ ܠܐ ܕܢܐ ܕܢܐ ܕܢܐ ܕܢܐ ܕܢܐ.

8. Other prayers, benedictions, and salutations; viz., for the sick and dying, f. 144 b; for children when presented to the priest, f. 145 a; over the oil for anointing a corpse, f. 145 b; over the clothes left by the dead, f. 146 a; for travellers, f. 146 b; over anything that is unclean, f. 146 b; over fruit, f. 147 a; and certain vegetables, ܠܐ ܕܢܐ ܕܢܐ ܕܢܐ ܕܢܐ ܕܢܐ,

ܐܬܡܠܐ ܕܢܐ, f. 147 a; for fever, f. 147 b; when a priest enters the house of believers, f. 148 a; over corn seed, f. 148 a; over aught that has been defiled, and over one who has eaten or drunk what is unclean, f. 148 b; over the oil for anointing the sick, f. 149 a; over one afflicted by a devil, ascribed to S. Andrew the Apostle, f. 149 b, ܠܐ ܕܢܐ ܕܢܐ ܕܢܐ ܕܢܐ ܕܢܐ,

ܠܐ ܕܢܐ ܕܢܐ ܕܢܐ ܕܢܐ ܕܢܐ; for one who breaks an oath, f. 151 a; for one who bans (ܕܢܐ ܕܢܐ) himself or his fellow, f. 151 b; for a repentant adulterer or fornicator, f. 152 b; at the conclusion of the daily services, f. 153 a; for one who repents, f. 156 a.

The colophon, f. 156 b, in *Arabic*, states that this MS. was written in the year 1958 = A.D. 1647, when Ignatius Simeon was patriarch of Antioch and Basil Yēshū' maphriān of the

[illegible]

On f. 1a is the following note, relative to the times for ordination:

1. מִן הַיָּם הַיָּבֵשׁ וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ.
 2. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ.
 3. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ.
 4. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ.
 5. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ.
 6. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ.
 7. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ.
 8. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ.
 9. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ.
 10. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ. וְהַיָּם הַיָּבֵשׁ.

1. Ordination of Readers, Subdeacons and Deacons, f. 1 b:

[illegible]

ܡܕܒܪܐܢܐ ܕܡܬܬܐ : ܠܚܬܝܒܐ ܡܕܢ ܡܡܡܢܐ ܕܡܕܢܐ ܠܡܠܬܩ
ܕܡܢ . ܕܡܢ . ܕܡܢ .

6. Canons or hymns for the ordination of Deacons and Priests, f. 22 *b* :

ܡܡܡܢܐ ܕܡܬܬܐ ܕܡܬܬܐ . ܡܢܢܐ ܕܡܬܬܐ ܕܡܬܬܐ .
ܡܢܢܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ . ܡܢܢܐ ܕܡܬܬܐ ܕܡܬܬܐ .
ܕܡܢ . ܕܡܢ . ܕܡܢ .

Subscription, f. 25 *a* :

ܡܢܢܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ . ܡܢܢܐ ܕܡܬܬܐ ܕܡܬܬܐ .
ܡܢܢܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ . ܡܢܢܐ ܕܡܬܬܐ ܕܡܬܬܐ .
ܡܢܢܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ .

After this two lines of writing have been effaced with ink.

7. Prayer recited over a priest who has been excommunicated, f. 25 *b* :

ܡܢܢܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ . ܡܢܢܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ .
ܡܢܢܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ . ܡܢܢܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ .
ܡܢܢܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ . ܕܡܢ . ܕܡܢ . ܕܡܢ .

8. Prayer recited over a layman who has been excommunicated and repents, f. 26 *a* :

ܡܢܢܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ . ܡܢܢܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ .
ܡܢܢܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ . ܡܢܢܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ .
ܡܢܢܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ . ܕܡܢ . ܕܡܢ . ܕܡܢ .

דבשׁוֹבֵהִי. מִן־הַקִּדְשִׁים לֵב־לֹא־תִתֵּן תְּכֵן תִּזְמַן מִמֶּנִּי וְהִנֵּה
מִלֵּל. 30.

12. Order of the Tonsure of Nuns, f. 62 a:

וְהָיָה בְּיוֹם הַזֶּה בְּיָמֵינוּ כִּי יִשְׁמַע ה' אֱלֹהֵינוּ
וְיִשְׁמַע ה' אֱלֹהֵינוּ לְכָל־הַדְּבָרִים אֲשֶׁר־נִשְׁמָע וְנִשְׁמָע
וְנִשְׁמָע לֵב־לֹא־תִתֵּן תְּכֵן תִּזְמַן מִמֶּנִּי וְהִנֵּה
מִלֵּל. 30. וְהָיָה בְּיוֹם הַזֶּה בְּיָמֵינוּ כִּי יִשְׁמַע ה' אֱלֹהֵינוּ
וְיִשְׁמַע ה' אֱלֹהֵינוּ לְכָל־הַדְּבָרִים אֲשֶׁר־נִשְׁמָע וְנִשְׁמָע
וְנִשְׁמָע לֵב־לֹא־תִתֵּן תְּכֵן תִּזְמַן מִמֶּנִּי וְהִנֵּה
מִלֵּל. 30. וְהָיָה בְּיוֹם הַזֶּה בְּיָמֵינוּ כִּי יִשְׁמַע ה' אֱלֹהֵינוּ
וְיִשְׁמַע ה' אֱלֹהֵינוּ לְכָל־הַדְּבָרִים אֲשֶׁר־נִשְׁמָע וְנִשְׁמָע
וְנִשְׁמָע לֵב־לֹא־תִתֵּן תְּכֵן תִּזְמַן מִמֶּנִּי וְהִנֵּה
מִלֵּל. 30.

At the end, f. 76 a, we read:

וְהָיָה בְּיוֹם הַזֶּה בְּיָמֵינוּ כִּי יִשְׁמַע ה' אֱלֹהֵינוּ
וְיִשְׁמַע ה' אֱלֹהֵינוּ לְכָל־הַדְּבָרִים אֲשֶׁר־נִשְׁמָע וְנִשְׁמָע
וְנִשְׁמָע לֵב־לֹא־תִתֵּן תְּכֵן תִּזְמַן מִמֶּנִּי וְהִנֵּה
מִלֵּל. 30. וְהָיָה בְּיוֹם הַזֶּה בְּיָמֵינוּ כִּי יִשְׁמַע ה' אֱלֹהֵינוּ
וְיִשְׁמַע ה' אֱלֹהֵינוּ לְכָל־הַדְּבָרִים אֲשֶׁר־נִשְׁמָע וְנִשְׁמָע
וְנִשְׁמָע לֵב־לֹא־תִתֵּן תְּכֵן תִּזְמַן מִמֶּנִּי וְהִנֵּה
מִלֵּל. 30. וְהָיָה בְּיוֹם הַזֶּה בְּיָמֵינוּ כִּי יִשְׁמַע ה' אֱלֹהֵינוּ
וְיִשְׁמַע ה' אֱלֹהֵינוּ לְכָל־הַדְּבָרִים אֲשֶׁר־נִשְׁמָע וְנִשְׁמָע
וְנִשְׁמָע לֵב־לֹא־תִתֵּן תְּכֵן תִּזְמַן מִמֶּנִּי וְהִנֵּה
מִלֵּל. 30.

שְׁמֵי שָׁמַיְתָא דְּיְהוָה דְּנִתְּנָא לְהוֹרָא דְּעֵלְיָא.
וְהוֹרָא דְּעֵלְיָא דְּנִתְּנָא לְהוֹרָא דְּעֵלְיָא.

15. Ordination of an Abbess, f. 81 b :

וְהוֹרָא דְּעֵלְיָא דְּנִתְּנָא לְהוֹרָא דְּעֵלְיָא.
וְהוֹרָא דְּעֵלְיָא דְּנִתְּנָא לְהוֹרָא דְּעֵלְיָא.
וְהוֹרָא דְּעֵלְיָא דְּנִתְּנָא לְהוֹרָא דְּעֵלְיָא.
וְהוֹרָא דְּעֵלְיָא דְּנִתְּנָא לְהוֹרָא דְּעֵלְיָא.
וְהוֹרָא דְּעֵלְיָא דְּנִתְּנָא לְהוֹרָא דְּעֵלְיָא.
וְהוֹרָא דְּעֵלְיָא דְּנִתְּנָא לְהוֹרָא דְּעֵלְיָא.

16. Prayers to be used during the performing of the Tonsure, f. 82 a :

וְהוֹרָא דְּעֵלְיָא דְּנִתְּנָא לְהוֹרָא דְּעֵלְיָא.
וְהוֹרָא דְּעֵלְיָא דְּנִתְּנָא לְהוֹרָא דְּעֵלְיָא.
וְהוֹרָא דְּעֵלְיָא דְּנִתְּנָא לְהוֹרָא דְּעֵלְיָא.

17. Ordination of a Chorepiscopus or rural bishop, f. 83 a :

וְהוֹרָא דְּעֵלְיָא דְּנִתְּנָא לְהוֹרָא דְּעֵלְיָא.
וְהוֹרָא דְּעֵלְיָא דְּנִתְּנָא לְהוֹרָא דְּעֵלְיָא.
וְהוֹרָא דְּעֵלְיָא דְּנִתְּנָא לְהוֹרָא דְּעֵלְיָא.
וְהוֹרָא דְּעֵלְיָא דְּנִתְּנָא לְהוֹרָא דְּעֵלְיָא.

18. Ordination of an Archdeacon, f. 84 b :

וְהוֹרָא דְּעֵלְיָא דְּנִתְּנָא לְהוֹרָא דְּעֵלְיָא.
וְהוֹרָא דְּעֵלְיָא דְּנִתְּנָא לְהוֹרָא דְּעֵלְיָא.

ܡܕܢܝܢܐ ܐܬܐ ܕܠܬ ܡܕܢܝܢܐ. ܕܡܢܝܢ ܕܐ ܡܢܠܠܐ ܦܕܝܐ
 ܡܢܬܐ ܕܐ ܡܢܬܐ ܕܡܢܬܐ. ܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ
 ܕܡܢܬܐ. ܕܡܢܬܐ.

19. Another ordination of an Archdeacon, f. 86 a :

ܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ.
 ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ.
 ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ.
 ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ.
 ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ.

20. Ordination of a Bishop, f. 87 a :

ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ.
 ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ.
 ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ.
 ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ.
 ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ.
 ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ.

21. Prayers to be used when attiring the Bishop, drawn up by Mār Elias III, f. 93 a :

ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ.
 ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ. ܕܡܢܬܐ ܕܡܢܬܐ.

[illegible]

ܡܠܟܝܬܐ ܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ
 ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ
 ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ
 ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ
 ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ
 ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ

26. Prayers to be used at the ordination of Bishops and Metropolitans, f. 111 b:

ܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ
 ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ
 ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ
 ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ

27. Canons to be used at the Consecration of Bishops, Metropolitans and Patriarchs, by Mār Elias III Abū Ḥalīm, f. 113 b:

ܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ
 ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ
 ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ
 ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ

The dioceses named are:

a. Nisibis, f. 113 b:

ܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ
 ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ
 ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ
 ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ ܕܡܠܟܝܬܐ

b. Mārdīn, f. 114 a :

ܠܬܝܢܐ ܕܡܪܕܝܢ ܕܡܪܕܝܢ.

c. Āmid and Maiperkāt, f. 114 b :

ܠܬܝܢܐ ܕܡܝܦܪܩܬ ܕܐܡܝܕ.

d. Shingār, f. 114 b :

ܠܬܝܢܐ ܕܫܝܢܓܐܪ.

e. Bēth Zabhdai, f. 115 a :

ܠܬܝܢܐ ܕܒܝܬ ܕܙܒܚܕܝ.

f. Arbēl, f. 115 a :

ܠܬܝܢܐ ܕܐܪܒܝܠ.

g. Bēth Wāzīk, f. 115 b :

ܠܬܝܢܐ ܕܒܝܬ ܕܘܙܝܩ.

h. Āthōr, f. 115 b :

ܠܬܝܢܐ ܕܐܬܗܐܪ.

i. Balad, f. 116 a :

ܠܬܝܢܐ ܕܒܠܕ.

j. Margā, f. 116 b :

ܠܬܝܢܐ ܕܡܪܕܝܢ.

k. Kēphar-zēmār, f. 116 b :

ܠܬܝܢܐ ܕܕܝܪܐ ܕܡܪܕܝܢ.

l. Persis and Kērāmān (Karmān), f. 116 b :

ܠܬܝܢܐ ܕܕܝܪܐ ܕܡܪܕܝܢ.

m. The Indians and the people of Kaṭar, f. 117 a :

ܠܬܝܢܐ ܕܡܪܕܝܢ ܕܕܝܪܐ ܕܡܪܕܝܢ.

w. Socotra, f. 120 a :

ܕܢܝܢܐ ܕܡܪܝܢܐ ܕܫܝܬܐ.

x. Pushtadar, f. 120 a :

ܕܢܝܢܐ ܕܡܪܝܢܐ ܕܫܝܬܐ.

y. The Islands of the Sea, f. 120 b :

ܕܢܝܢܐ ܕܡܪܝܢܐ ܕܫܝܬܐ. (sic)

Then follow canons for persons of particular names ; viz.

a. Samuel, f. 120 b :

ܕܢܝܢܐ ܕܡܪܝܢܐ ܕܫܝܬܐ.

b. Sabhr-īshō', f. 121 a :

ܕܢܝܢܐ ܕܡܪܝܢܐ ܕܫܝܬܐ.

c. Timothy, f. 121 a :

ܕܢܝܢܐ ܕܡܪܝܢܐ ܕܫܝܬܐ.

d. Solomon, f. 121 b :

ܕܢܝܢܐ ܕܡܪܝܢܐ ܕܫܝܬܐ.

e. Šēlibhā, f. 121 b :

ܕܢܝܢܐ ܕܡܪܝܢܐ ܕܫܝܬܐ.

28. Common Canons, f. 121 b :

ܕܢܝܢܐ ܕܡܪܝܢܐ ܕܫܝܬܐ ܕܡܪܝܢܐ ܕܫܝܬܐ ܕܡܪܝܢܐ ܕܫܝܬܐ : ܕܢܝܢܐ
ܕܡܪܝܢܐ ܕܫܝܬܐ ܕܡܪܝܢܐ ܕܫܝܬܐ ܕܡܪܝܢܐ ܕܫܝܬܐ ܕܡܪܝܢܐ ܕܫܝܬܐ
ܕܡܪܝܢܐ ܕܫܝܬܐ ܕܡܪܝܢܐ ܕܫܝܬܐ ܕܡܪܝܢܐ ܕܫܝܬܐ ܕܡܪܝܢܐ ܕܫܝܬܐ.

29. Canons to be read at the completion of the Ordination of a Bishop (see above, no. 22), f. 123 b :

ܕܢܝܢܐ ܕܡܪܝܢܐ ܕܫܝܬܐ ܕܡܪܝܢܐ ܕܫܝܬܐ.

30. Canons for the ordination of a Catholicus, f. 124 *b* :

ܣܘܬܐ ܕܢܚܕܝܢ ܕܡܪܝܬܐ .

31. Canons for the ordination of a Bishop, f. 127 *a*,

ܣܘܬܐ ܕܢܚܕܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ .

followed by a prayer, ܕܡܪܝܬܐ ܕܡܪܝܬܐ, f. 127 *b*.

32. Two other canons for the ordination of a Catholicus, f. 128 *a* :

ܡܪܝܬܐ ܕܢܚܕܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ .

33. Exposition of the Ecclesiastical Grades, as exemplified in the person of our Lord, f. 128 *b* :

ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ .
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ .

34. Ordinations of the Apostles by our Lord, f. 129 *a* :

ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ .

35. Consecration of the Cup or *Gazzā* ("Treasure"), when it stands over the night in which the Bread is baked, by Mār Israel, bishop of Kashkar, f. 129 *a* :

ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ .

מִזֶּה הַשָּׁמַיִם : וְעַתָּה יֵצֵא מִן הַשָּׁמַיִם וְיִשְׁפֹּךְ
 וְיִשְׁפֹּךְ מִן הַשָּׁמַיִם וְיִשְׁפֹּךְ מִן הַשָּׁמַיִם וְיִשְׁפֹּךְ
 מִן הַשָּׁמַיִם וְיִשְׁפֹּךְ מִן הַשָּׁמַיִם וְיִשְׁפֹּךְ מִן הַשָּׁמַיִם
 וְיִשְׁפֹּךְ מִן הַשָּׁמַיִם וְיִשְׁפֹּךְ מִן הַשָּׁמַיִם וְיִשְׁפֹּךְ
 מִן הַשָּׁמַיִם וְיִשְׁפֹּךְ מִן הַשָּׁמַיִם וְיִשְׁפֹּךְ מִן הַשָּׁמַיִם
 וְיִשְׁפֹּךְ מִן הַשָּׁמַיִם וְיִשְׁפֹּךְ מִן הַשָּׁמַיִם וְיִשְׁפֹּךְ
 מִן הַשָּׁמַיִם וְיִשְׁפֹּךְ מִן הַשָּׁמַיִם וְיִשְׁפֹּךְ מִן הַשָּׁמַיִם

36. Consecration of the Cup when it is urgently needed, before it is placed on the Altar, f. 131 b :

דִּינֵי הַדָּם הַזֶּה הֵם הַדָּם הַזֶּה הֵם הַדָּם הַזֶּה הֵם הַדָּם הַזֶּה
 הַדָּם הַזֶּה הֵם הַדָּם הַזֶּה הֵם הַדָּם הַזֶּה הֵם הַדָּם הַזֶּה
 הַדָּם הַזֶּה הֵם הַדָּם הַזֶּה הֵם הַדָּם הַזֶּה הֵם הַדָּם הַזֶּה
 הַדָּם הַזֶּה הֵם הַדָּם הַזֶּה הֵם הַדָּם הַזֶּה הֵם הַדָּם הַזֶּה

37. The preparation of the Leaven (or "the King," *Malkā*),
f. 132 a:

[illegible]

[illegible]

40. Order of the Consecration of Water for Washing,
f. 138 *a*;

ܐܬܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ
 ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ
 (here a word is written indistinctly above the line) ܐܬܝܬܝܢ
 ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ
 ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ
 ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ
 ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ

At the end, f. 138 b :

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה
 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה
 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה

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At the end, f. 143 b :

ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ
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44. A large collection of Prayers for various occasions,

ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ

a. Over the healing oil, f. 143 b :

ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ

b. Over the water for washing (see above, no. 40), f. 144 a :

ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ. At the end is the following injunction as to the mixing of the water with the *hēnānā* :

ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ

ܕܕܡܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ
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 ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

c. Over polluted water, f. 144 b :

ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

d. Over wine in which some unclean thing has been drowned, f. 144 b :

ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

e. Over one tormented by a devil, f. 145 a :

ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

f. Over one who is sick, f. 145 b :

ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

g. Over one who has the fever, f. 145 b :

ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

h. Over one who has the lumbago, f. 146 a :

ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

i. Blessing of children, f. 146 a :

ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

j. Blessing of the olive branches on Palm Sunday, f. 146 b :

ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

- s. On hearing the wooden gong or *nāḳūs*, f. 149 a :

ܕܢܐܩܘܣܐ .

- t. On hearing the same for a funeral, f. 149 b :

ܕܢܐܩܘܣܐ ܕܡܬܬܝܒܐ .

- u. Salutations, viz. :

(1) ܕܡܬܬܝܒܐ ܡܢ ܥܠܝܐ , f. 149 b ;

(2) ܕܡܬܬܝܒܐ ܡܢ ܠܐܬܝܠܐ , *ibid.* ;

(3) ܕܡܬܬܝܒܐ ܡܢ ܥܠܝܐ ܕܡܬܬܝܒܐ , f. 150 a.

- v. When one asks a prayer of us, f. 150 a :

ܕܡܬܬܝܒܐ ܡܢ ܥܠܝܐ .

- w. For readers and scholars, f. 150 a :

ܕܡܬܬܝܒܐ ܡܢ ܥܠܝܐ ܕܡܬܬܝܒܐ .

- x. When one has finished the lessons, f. 150 a :

ܕܡܬܬܝܒܐ ܡܢ ܥܠܝܐ .

- y. On sneezing, f. 150 a,

ܕܡܬܬܝܒܐ ܡܢ ܥܠܝܐ ;

for a bishop, f. 150 b,

ܕܡܬܬܝܒܐ ܡܢ ܥܠܝܐ ܕܡܬܬܝܒܐ .

- z. For oneself, f. 150 b :

ܕܡܬܬܝܒܐ ܡܢ ܥܠܝܐ .

a. The Blessing wherewith a newly appointed Bishop or Metropolitan blesses the people of his diocese, f. 150 b :

ܕܡܬܬܝܒܐ ܡܢ ܥܠܝܐ ܕܡܬܬܝܒܐ ܡܢ ܥܠܝܐ ܕܡܬܬܝܒܐ ܡܢ ܥܠܝܐ .

ܡܠܟܐ ܕܥܠܡܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Composed by the archdeacon Mārī bar Mēshihāyā; alphabetical, twelve-syllable metre, with two ܐ. Beginning:

ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ
 ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ
 ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ
 ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ

After the hymn comes a blessing, f. 152 a :

ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ
 ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ

β. Blessing pronounced by a bishop after washing his hands, by Mār Elias III, f. 152 a :

ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ
 ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ

γ. Blessings wherewith a bishop blesses a town or village on leaving it, f. 152 b :

ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ
 ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ

- κ. When one enters a cell, f. 155 *a* :

ܕܒܠ ܕܠܐܝܬܐ ܕܥܠܡܐ.

- λ. On drinking wine in the cell of the brethren, f. 155 *a* :

ܕܒܠ ܕܠܐܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ.

- μ. On entering a Christian house, f. 155 *a* :

ܕܒܠ ܕܠܐܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ.

- ν. Over wine, f. 156 *a* :

ܕܒܠ ܕܥܠܡܐ.

- ξ. On drinking wine, f. 156 *b* :

ܕܒܠ ܕܥܠܡܐ ܕܥܠܡܐ.

- ο. At a feast, f. 156 *b* :

ܕܒܠ ܕܥܠܡܐ.

- π. Over lights, f. 156 *b* :

ܕܒܠ ܕܥܠܡܐ.

- ρ. Over perfumes, f. 156 *b* :

ܕܒܠ ܕܥܠܡܐ.

- σ. Over spices, f. 156 *b* :

ܕܒܠ ܕܥܠܡܐ.

- τ. Over oil, f. 157 *a* :

ܕܒܠ ܕܥܠܡܐ.

- υ. Over scents, f. 157 *a* :

ܕܒܠ ܕܥܠܡܐ.

- φ. Over garments, f. 157 *a*, margin :

ܕܒܠ ܕܥܠܡܐ.

hh. Blessing for offerings made at the commemoration of the Dead, f. 159 b :

መገናኛ ስጦታ ይሰጣል ለሁሉም ጊዜዎች ለሁሉም ጊዜዎች
ለሁሉም ጊዜዎች.

ii. Another, f. 159 b :

መገናኛ ስጦታ ይሰጣል.

jj. Order of taking an oath, f. 160 a :

እኔ እና ጋራዬ ለሁሉም ጊዜዎች ለሁሉም ጊዜዎች
ለሁሉም ጊዜዎች ለሁሉም ጊዜዎች ለሁሉም ጊዜዎች
ለሁሉም ጊዜዎች ለሁሉም ጊዜዎች ለሁሉም ጊዜዎች
ለሁሉም ጊዜዎች ለሁሉም ጊዜዎች ለሁሉም ጊዜዎች
ለሁሉም ጊዜዎች ለሁሉም ጊዜዎች ለሁሉም ጊዜዎች.

45. A Calendar to find Lent, the months, the festivals, etc., f. 161 b :

መገናኛ ስጦታ ይሰጣል ለሁሉም ጊዜዎች ለሁሉም ጊዜዎች
ለሁሉም ጊዜዎች ለሁሉም ጊዜዎች ለሁሉም ጊዜዎች.

Margin, መገናኛ ስጦታ.

46. To find intercalary years, f. 164 a :

እኔ እና ጋራዬ ለሁሉም ጊዜዎች ለሁሉም ጊዜዎች.

47. On the Arab year, f. 164 a :

መገናኛ ስጦታ ይሰጣል ለሁሉም ጊዜዎች ለሁሉም ጊዜዎች.

וְכִנְיָוִת : מִן הַשָּׁמַיִם וְהָאֲדָמָה וְהַיָּם וְהַבְּרִיָּה .
 וְכִנְיָוִת מִן הַשָּׁמַיִם : הַשָּׁמַיִם וְהָאֲדָמָה .
 וְכִנְיָוִת מִן הַיָּם : הַיָּם וְהַבְּרִיָּה .
 וְכִנְיָוִת מִן הַבְּרִיָּה : הַבְּרִיָּה וְהַשָּׁמַיִם .
 וְכִנְיָוִת מִן הַשָּׁמַיִם : הַשָּׁמַיִם וְהָאֲדָמָה (f. 168 a) .
 וְכִנְיָוִת מִן הָאֲדָמָה : הָאֲדָמָה וְהַיָּם .
 וְכִנְיָוִת מִן הַיָּם : הַיָּם וְהַבְּרִיָּה .
 וְכִנְיָוִת מִן הַבְּרִיָּה : הַבְּרִיָּה וְהַשָּׁמַיִם .
 וְכִנְיָוִת מִן הַשָּׁמַיִם : הַשָּׁמַיִם וְהָאֲדָמָה .

וְכִנְיָוִת

וְכִנְיָוִת מִן הַשָּׁמַיִם : הַשָּׁמַיִם וְהָאֲדָמָה .
 וְכִנְיָוִת מִן הָאֲדָמָה : הָאֲדָמָה וְהַיָּם .
 וְכִנְיָוִת מִן הַיָּם : הַיָּם וְהַבְּרִיָּה .
 וְכִנְיָוִת מִן הַבְּרִיָּה : הַבְּרִיָּה וְהַשָּׁמַיִם .
 וְכִנְיָוִת מִן הַשָּׁמַיִם : הַשָּׁמַיִם וְהָאֲדָמָה (f. 168 b) .

וְכִנְיָוִת מִן הַשָּׁמַיִם : הַשָּׁמַיִם וְהָאֲדָמָה .
 וְכִנְיָוִת מִן הָאֲדָמָה : הָאֲדָמָה וְהַיָּם .
 וְכִנְיָוִת מִן הַיָּם : הַיָּם וְהַבְּרִיָּה .
 וְכִנְיָוִת מִן הַבְּרִיָּה : הַבְּרִיָּה וְהַשָּׁמַיִם .
 וְכִנְיָוִת מִן הַשָּׁמַיִם : הַשָּׁמַיִם וְהָאֲדָמָה .
 וְכִנְיָוִת מִן הָאֲדָמָה : הָאֲדָמָה וְהַיָּם .
 וְכִנְיָוִת מִן הַיָּם : הַיָּם וְהַבְּרִיָּה .
 וְכִנְיָוִת מִן הַבְּרִיָּה : הַבְּרִיָּה וְהַשָּׁמַיִם .

On f. 169 *a* are written in a different hand two prayers,

ܥܠܩܥܐ ܕܡܫܚܐ ܕܚܝܩܐ ܡܕܢܝܐ.

On the margin of f. 166 *b* is the impress of the seal of the metropolitan Īshō‘-yabh :

ܡܫܠܬܐ ܕܡܫܚܐ ܕܚܝܩܐ ܡܕܢܝܐ.

Add. 1989

Paper, about 8 $\frac{7}{8}$ in. by 6 $\frac{3}{8}$; 62 leaves, some of which are much stained by water and otherwise damaged; 8 quires, signed with letters, of 10 leaves (except **o**, which has 8); 18 or 19 lines. Leaves are wanting at the beginning and end, as well as after ff. 2 (four), 8 (one) and 30 (two).

1. Service for the Night of the Resurrection of our Lord, ܡܫܠܬܐ ܕܡܫܚܐ, f. 1 *a*. Imperfect.

2. A collection of hymns for the Resurrection, the first of which begins, f. 56 *a* :

ܕܡܫܚܐ ܕܚܝܩܐ ܡܕܢܝܐ. ܡܫܠܬܐ ܕܡܫܚܐ ܕܚܝܩܐ ܡܕܢܝܐ.
ܡܫܠܬܐ ܕܡܫܚܐ ܕܚܝܩܐ ܡܕܢܝܐ. ܡܫܠܬܐ ܕܡܫܚܐ ܕܚܝܩܐ ܡܕܢܝܐ.
ܡܫܠܬܐ ܕܡܫܚܐ ܕܚܝܩܐ ܡܕܢܝܐ.

This volume was transcribed by a Chaldean, who was not however very strong in the orthodox faith, for a subsequent owner has erased five lines on f. 8 *b* and the whole of f. 9 *a*, besides tearing out the intermediate leaf. So thoughtless indeed was the scribe that on f. 16 *b* he left standing in a prayer the names of Diodorus (of Tarsus), Theodore (of Mopsuestia) and Nestorius. For these a reader has substituted Gregory (Nazi-anzen), Basil (of Caesarea) and John (Chrysostom), besides erasing the name of Narsai from the next prayer, although even he has

The colophon, f. 55 *a*, states that the manuscript was finished on the 31st of Tammūz, A.Gr. 2108 = A.D. 1797, when Mār John was patriarch of the Chaldeans, by the scholar Mark, son of the priest 'Abhdīsh of Alkōsh, for a priest named G(eorge).

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

Paper, about 6 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$; 116 leaves, many of which are much stained and soiled; f. 41 is mutilated; the quires, of 10 leaves, are unsigned, but the leaves are numbered throughout; leaves are now wanting after ff. 59 (four), 92, 105, 107, 111, and 113: 14 lines in a page. The writing is a rather inelegant Jacobite sertā of the xviith cent.

A large collection of Prayers for various occasions, with Hymns and other pieces, in *Arabic* and Syriac, apparently compiled by a Roman Catholic Syrian

1. When going to church; viz.

a. F. 1 a,

ܐܕܢ ܕܒܠ ܕܠܠܝܠܝܬܝܢ ܕܠܠܝܠܝܬܝܢ (sic) ܕܠܠܝܠܝܬܝܢ
ܕܠܠܝܠܝܬܝܢ.

b. F. 2 a,

ܐܕܢ ܕܠܠܝܠܝܬܝܢ ܕܠܠܝܠܝܬܝܢ.

c. F. 2 b,

ܐܕܢ ܕܠܠܝܠܝܬܝܢ ܕܠܠܝܠܝܬܝܢ.

2. For the canonical hours.

a. Evening prayer, f. 3 b,

ܕܠܠܝܠܝܬܝܢ ܕܠܠܝܠܝܬܝܢ.

b. Compline, f. 6 a,

ܕܠܠܝܠܝܬܝܢ ܕܠܠܝܠܝܬܝܢ.

c. Nocturns, f. 7 b,

ܕܠܠܝܠܝܬܝܢ ܕܠܠܝܠܝܬܝܢ.

d. Morning prayer, f. 9 b,

ܕܠܠܝܠܝܬܝܢ ܕܠܠܝܠܝܬܝܢ.

e. Terce, f. 12 b,

ܕܠܠܝܠܝܬܝܢ ܕܠܠܝܠܝܬܝܢ.

f. Sext, f. 15 a,

ܕܠܠܝܠܝܬܝܢ ܕܠܠܝܠܝܬܝܢ.

g. None, f. 18 a,

ܕܠܠܝܠܝܬܝܢ ܕܠܠܝܠܝܬܝܢ (sic).

3. Hymns, called *salāms*, to the blessed Virgin Mary, f. 20 a, including one to the archangel Gabriel, f. 32 b, and to the archangel Michael, f. 33 b. The first is entitled ܕܠܠܝܠܝܬܝܢ, and begins,

ܡܠܝܢ ܕܕܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ
 ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ
 ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ
 The rest is wanting.

8. Salāms to the blessed Virgin in Syriac, f. 61 *a*. Imperfect.

9. Other salutations to the blessed Virgin, f. 69 *a*, ܡܝܠܝܢܐ ܕܡܝܠܝܢܐ, each beginning with the word ܡܝܠܝܢܐ.

10. Other salutations to the blessed Virgin, *tūbhē* or macarismi, f. 72 *a*, (*sic*) ܡܝܠܝܢܐ ܕܡܝܠܝܢܐ, each beginning with the word ܡܝܠܝܢܐ.

11. On violations of the decalogue and other sins, f. 81 *b*,
 ܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ
 ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ
 Imperfect. ܡܝܠܝܢܐ ܕܡܝܠܝܢܐ.

12. On ordination to the priesthood, f. 93 *a*. Imperfect.

13. Miracles of the blessed Virgin, f. 96 *a*,
 ܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ
 ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ ܕܡܝܠܝܢܐ
 Imperfect.

14. Hymns to the blessed Virgin in Syriac, f. 109 *a*. The first begins,

ܐܘܬܐܪ ܕܝܚܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ
 ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ
 ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ
 ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ
 ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ
 ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ
 ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ

This poem abounds in difficult words, chiefly Greek, which are glossed between the lines or on the margins. For example, in the first stanza, ܐܘܬܐܪ is explained by ܐܘܬܐܪ, ܐܘܬܐܪ by ܐܘܬܐܪ, ܐܘܬܐܪ by ܐܘܬܐܪ, ܐܘܬܐܪ by ܐܘܬܐܪ, and ܐܘܬܐܪ by ܐܘܬܐܪ*. That portion of it which relates to the famous ascetics of the Church, from S. Antony to Mār Eugenius, begins on f. 11 *b*. The history of Mār Sabhr-īshō' commences on f. 17 *a*. Subscription, f. 25 *a*:

ܐܘܬܐܪ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ
 ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ
 ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ
 ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ

* The glosses on ܐܘܬܐܪ and ܐܘܬܐܪ have been accidentally omitted. The red lines seem to be musical notes of some sort. One often finds three just before the close of a stanza; e.g., f. 26: ܐܘܬܐܪ ܐܘܬܐܪ ܐܘܬܐܪ.

2. Hymns on prayer and repentance, by Khāmīs,

חַמְטָא דְּחַמְטָא דְּחַמְטָא - דְּחַמְטָא דְּחַמְטָא דְּחַמְטָא.

a. Beginning, f. 25 a :

דְּחַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא
 חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא
 חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא
 חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא

Alphabetical, with double ח.

b. Beginning, f. 30 b :

חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא
 חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא
 חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא

Alphabetical, with four ח.

c. Beginning, f. 34 b :

חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא
 חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא
 חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא

d. Beginning, f. 38 a :

חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא
 חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא
 חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא דְּחַמְטָא * חַמְטָא דְּחַמְטָא

օտօմօք և քննի քննի. օն քննի և քննի և քննի.
 օն քննի քննի քննի. օն քննի քննի քննի.
 օն քննի քննի քննի. օն քննի քննի քննի.
 օն քննի քննի. օն.

Alphabetical; each line of each stanza begins and ends with the same letter, e.g.

օն քննի քննի քննի. օն քննի քննի քննի.
 օն քննի քննի քննի. օն քննի քննի քննի.
 օն քննի քննի. օն.

d. Beginning, f. 49 a:

օն քննի քննի քննի. օն քննի քննի քննի.
 օն քննի քննի քննի. օն քննի քննի քննի.
 օն քննի քննի քննի. օն քննի քննի քննի.
 օն քննի քննի քննի. օն քննի քննի քննի.
 օն քննի քննի քննի. օն քննի քննի քննի.
 օն քննի քննի քննի. օն քննի քննի քննի.

Alphabetical.

e. Beginning, f. 50 b:

օն քննի քննի քննի. օն քննի քննի քննի.
 օն քննի քննի քննի. օն քննի քննի քննի.
 օն քննի քննի քննի. օն քննի քննի քննի.

ܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ
 ܕܡܚܝܬܐ

k. Beginning, f. 57 a:

ܠܡܢ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ
 ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ
 ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ
 ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ
 ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ

Subscription, f. 58 b:

ܬܠܝܬ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ

4. By George Wardā or, as others say, by Ḥakkīm of Bēth Kāshā, beginning, f. 58 b:

ܠܡܢ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ
 ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ
 ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ
 ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ
 ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ
 ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ

See Add. 1982, f. 94 b.

5. By the priest Šēlibhā bar David (al-Manšūrī), beginning, f. 63 b:

ܠܡܢ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ

עֲלֵיכֶם בְּזֶה הַיּוֹם מִכָּל הַיְּהוּדִים וְעַל כָּל הַיְּהוּדִים
 בְּיָמֵי הַמֶּלֶךְ הַזֶּה. וְעַל כָּל הַיְּהוּדִים
 בְּיָמֵי הַמֶּלֶךְ הַזֶּה. וְעַל כָּל הַיְּהוּדִים
 בְּיָמֵי הַמֶּלֶךְ הַזֶּה. וְעַל כָּל הַיְּהוּדִים

The refrain is וְעַל כָּל הַיְּהוּדִים. The order is alphabetical, א, ב, ג, ד, ה, ו, ז, ח, ט, י, יא, יב, יג, יד, טו, טז, יז, יח, יט, כ, כא, כב, כג, כד, כה, כו, כז, כח, כט, ל. Thus far each line in a stanza ends with the letter which begins the next stanza; e.g.,

א. וְעַל כָּל הַיְּהוּדִים. וְעַל כָּל הַיְּהוּדִים.
 ב. וְעַל כָּל הַיְּהוּדִים. וְעַל כָּל הַיְּהוּדִים.
 ג. וְעַל כָּל הַיְּהוּדִים. וְעַל כָּל הַיְּהוּדִים.
 ד. וְעַל כָּל הַיְּהוּדִים. וְעַל כָּל הַיְּהוּדִים.
 ה. וְעַל כָּל הַיְּהוּדִים. וְעַל כָּל הַיְּהוּדִים.

Then follows, f. 65 b, a simple alphabet, with the same refrain. The poem closes with the acrostich עֲלֵיכֶם בְּזֶה הַיּוֹם.

6. By the priest Israel*, beginning, f. 67 a :

א. וְעַל כָּל הַיְּהוּדִים. וְעַל כָּל הַיְּהוּדִים.
 ב. וְעַל כָּל הַיְּהוּדִים. וְעַל כָּל הַיְּהוּדִים.

* Israel, bishop of Kashkar? B.O. iii. 1. 512.

each stanza begins with **بَعْدَ مَدٍّ**, and each line rimes in *an*; e.g.,

بَعْدَ مَدٍّ . . . وَفِيهِ شَيْءٌ لِّتَوَهُ . . .
لِكَيْ . . . وَفِيهِ شَيْءٌ لِّتَوَهُ . . .

The poem ends with the acrostich **بَعْدَ مَدٍّ**, f. 71 *b*, at the foot, in rimed stanzas, e.g.,

سَمِعْتُ بَعْضَ شَيْءٍ . . . وَفِيهِ شَيْءٌ لِّتَوَهُ . . .
بَعْدَ مَدٍّ . . . وَفِيهِ شَيْءٌ لِّتَوَهُ . . .
بَعْدَ مَدٍّ . . . وَفِيهِ شَيْءٌ لِّتَوَهُ . . .

7. Beginning, f. 72 *a* :

بَعْدَ مَدٍّ . . . وَفِيهِ شَيْءٌ لِّتَوَهُ . . .
بَعْدَ مَدٍّ . . . وَفِيهِ شَيْءٌ لِّتَوَهُ . . .
بَعْدَ مَدٍّ . . . وَفِيهِ شَيْءٌ لِّتَوَهُ . . .
بَعْدَ مَدٍّ . . . وَفِيهِ شَيْءٌ لِّتَوَهُ . . .
بَعْدَ مَدٍّ . . . وَفِيهِ شَيْءٌ لِّتَوَهُ . . .

The acrostich at the end, f. 75 *b*, gives the name of **بَعْدَ مَدٍّ**, probably George Wardā.

Subscription, f. 75 *b* :

بَعْدَ مَدٍّ . . . وَفِيهِ شَيْءٌ لِّتَوَهُ . . .
بَعْدَ مَدٍّ . . . وَفِيهِ شَيْءٌ لِّتَوَهُ . . .
بَعْدَ مَدٍّ . . . وَفِيهِ شَيْءٌ لِّتَوَهُ . . .
بَعْدَ مَدٍّ . . . وَفِيهِ شَيْءٌ لِّتَوَهُ . . .

8. Hymns of Khāmīs for the Dominical Festivals.

a. The Annunciation, ܕܥܡܐܬܐ.

a. Beginning, f. 76 a :

ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ
 ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ
 ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ.

β. Beginning, f. 77 b :

ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ
 ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ
 ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ
 ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ.

b. The Nativity, beginning, f. 78 b :

ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ
 ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ
 ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ
 ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ
 ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ
 ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ ܕܥܡܐܬܐ.

Alphabetical ; from 2 to 9 the stanzas are single, from 10 to 19 double. Three stanzas, viz. 10, 11 and 12, are taken from a hymn of Mār Gabriel.

c. The Passover of our Lord, beginning, f. 87 a:

ԵՅԻՍՅԱՆ ԴԵՄԵՍՏՈՍՅԱՆ Ի ԴՈՒՆԻՆԻ ԴՆԻՄՈՒՄԻՆ Ի
 ԽՈՍՏՈՍՅԱՆ Ի ԴԵՄԵՍՏՈՍՅԱՆ Ի ԴՈՒՆԻՆԻ ԴՆԻՄՈՒՄԻՆ Ի
 ԽՈՍՏՈՍՅԱՆ Ի ԴԵՄԵՍՏՈՍՅԱՆ Ի ԴՈՒՆԻՆԻ ԴՆԻՄՈՒՄԻՆ Ի
 ԽՈՍՏՈՍՅԱՆ Ի ԴԵՄԵՍՏՈՍՅԱՆ Ի ԴՈՒՆԻՆԻ ԴՆԻՄՈՒՄԻՆ Ի
 ԽՈՍՏՈՍՅԱՆ Ի ԴԵՄԵՍՏՈՍՅԱՆ Ի ԴՈՒՆԻՆԻ ԴՆԻՄՈՒՄԻՆ Ի
 ԽՈՍՏՈՍՅԱՆ Ի ԴԵՄԵՍՏՈՍՅԱՆ Ի ԴՈՒՆԻՆԻ ԴՆԻՄՈՒՄԻՆ Ի

d. The Resurrection, beginning, f. 88 b:

ԴՈՒՆԻՆԻ ԴՆԻՄՈՒՄԻՆ Ի ԽՈՍՏՈՍՅԱՆ Ի ԴԵՄԵՍՏՈՍՅԱՆ
 Ի ԴՈՒՆԻՆԻ ԴՆԻՄՈՒՄԻՆ Ի ԽՈՍՏՈՍՅԱՆ Ի ԴԵՄԵՍՏՈՍՅԱՆ
 Ի ԴՈՒՆԻՆԻ ԴՆԻՄՈՒՄԻՆ Ի ԽՈՍՏՈՍՅԱՆ Ի ԴԵՄԵՍՏՈՍՅԱՆ
 Ի ԴՈՒՆԻՆԻ ԴՆԻՄՈՒՄԻՆ Ի ԽՈՍՏՈՍՅԱՆ Ի ԴԵՄԵՍՏՈՍՅԱՆ

e. The Ascension, beginning, f. 90 a:

ԴՈՒՆԻՆԻ ԴՆԻՄՈՒՄԻՆ Ի ԽՈՍՏՈՍՅԱՆ Ի ԴԵՄԵՍՏՈՍՅԱՆ
 Ի ԴՈՒՆԻՆԻ ԴՆԻՄՈՒՄԻՆ Ի ԽՈՍՏՈՍՅԱՆ Ի ԴԵՄԵՍՏՈՍՅԱՆ
 Ի ԴՈՒՆԻՆԻ ԴՆԻՄՈՒՄԻՆ Ի ԽՈՍՏՈՍՅԱՆ Ի ԴԵՄԵՍՏՈՍՅԱՆ

Alphabetical.

f. The Invention of the Cross, f. 91 a:

ԴՈՒՆԻՆԻ ԴՆԻՄՈՒՄԻՆ Ի ԽՈՍՏՈՍՅԱՆ Ի ԴԵՄԵՍՏՈՍՅԱՆ
 Ի ԴՈՒՆԻՆԻ ԴՆԻՄՈՒՄԻՆ Ի ԽՈՍՏՈՍՅԱՆ Ի ԴԵՄԵՍՏՈՍՅԱՆ

ܫܠܝܚܝܢ ܕܐܝܬܝܗܘܢ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ
 ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ
 ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ

9. Hymns of Khāmīs and others for Saints and Martyrs.

a. For Īshō‘-sabhran, beginning, f. 95 a :

ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ
 ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ
 ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ
 ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ

Alphabetical. Each stanza begins with the lines ܕܝܚܝܐ ܕܝܚܝܐ
 ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ
 and every line in each stanza ends with its proper letter, e.g.,

ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ
 ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ
 ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ
 ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ
 ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ

b. For S. Stephen, beginning, f. 99 a :

ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ
 ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ

ܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ
 ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ
 ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ

Alphabetical. Each stanza begins with ܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ, and the rime is as in the preceding hymn, e.g.,

ܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ
 ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ
 ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ
 ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ
 ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ
 ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ

c. For S. George, by Īshō'-yabh bar Muḳaddim, metropolitan of Arbēl*, beginning, f. 102 a :

ܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ
 ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ
 ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ
 ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ
 ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ

Its arrangement is like that of the previous hymns, e.g.,

ܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ

* See B.O. iii, 1, 540.

[illegible]

Alphabetical, the order being 2 𐤀 𐤁 2 2 𐤃 𐤄 etc., with two 𐤅 𐤆 and four 𐤇. Then comes another alphabet, f. 124 *b*, 2 𐤀 2 𐤁 𐤃 𐤄 𐤅 𐤆 𐤇 𐤈 𐤉 𐤊 𐤋 𐤌 𐤍 𐤎 𐤏 𐤐 𐤑 𐤒 𐤓 𐤔 𐤕 𐤖 𐤗 𐤘 𐤙 𐤚 𐤛 𐤜 𐤝 𐤞 𐤟 𐤠 𐤡 𐤢 𐤣 𐤤 𐤥 𐤦 𐤧 𐤨 𐤩 𐤪 𐤫 𐤬 𐤭 𐤮 𐤯 𐤰 𐤱 𐤲 𐤳 𐤴 𐤵 𐤶 𐤷 𐤸 𐤹 𐤺 𐤻 𐤼 𐤽 𐤾 𐤿 𐥀 𐥁 𐥂 𐥃 𐥄 𐥅 𐥆 𐥇 𐥈 𐥉 𐥊 𐥋 𐥌 𐥍 𐥎 𐥏 𐥐 𐥑 𐥒 𐥓 𐥔 𐥕 𐥖 𐥗 𐥘 𐥙 𐥚 𐥛 𐥜 𐥝 𐥞 𐥟 𐥠 𐥡 𐥢 𐥣 𐥤 𐥥 𐥦 𐥧 𐥨 𐥩 𐥪 𐥫 𐥬 𐥭 𐥮 𐥯 𐥰 𐥱 𐥲 𐥳 𐥴 𐥵 𐥶 𐥷 𐥸 𐥹 𐥺 𐥻 𐥼 𐥽 𐥾 𐥿 𐦀 𐦁 𐦂 𐦃 𐦄 𐦅 𐦆 𐦇 𐦈 𐦉 𐦊 𐦋 𐦌 𐦍 𐦎 𐦏 𐦐 𐦑 𐦒 𐦓 𐦔 𐦕 𐦖 𐦗 𐦘 𐦙 𐦚 𐦛 𐦜 𐦝 𐦞 𐦟 𐦠 𐦡 𐦢 𐦣 𐦤 𐦥 𐦦 𐦧 𐦨 𐦩 𐦪 𐦫 𐦬 𐦭 𐦮 𐦯 𐦰 𐦱 𐦲 𐦳 𐦴 𐦵 𐦶 𐦷 𐦸 𐦹 𐦺 𐦻 𐦼 𐦽 𐦾 𐦿 𐧀 𐧁 𐧂 𐧃 𐧄 𐧅 𐧆 𐧇 𐧈 𐧉 𐧊 𐧋 𐧌 𐧍 𐧎 𐧏 𐧐 𐧑 𐧒 𐧓 𐧔 𐧕 𐧖 𐧗 𐧘 𐧙 𐧚 𐧛 𐧜 𐧝 𐧞 𐧟 𐧠 𐧡 𐧢 𐧣 𐧤 𐧥 𐧦 𐧧 𐧨 𐧩 𐧪 𐧫 𐧬 𐧭 𐧮 𐧯 𐧰 𐧱 𐧲 𐧳 𐧴 𐧵 𐧶 𐧷 𐧸 𐧹 𐧺 𐧻 𐧼 𐧽 𐧾 𐧿 𐨀 𐨁 𐨂 𐨃 𐨄 𐨅 𐨆 𐨇 𐨈 𐨉 𐨊 𐨋 𐨌 𐨍 𐨎 𐨏 𐨐 𐨑 𐨒 𐨓 𐨔 𐨕 𐨖 𐨗 𐨘 𐨙 𐨚 𐨛 𐨜 𐨝 𐨞 𐨟 𐨠 𐨡 𐨢 𐨣 𐨤 𐨥 𐨦 𐨧 𐨨 𐨩 𐨪 𐨫 𐨬 𐨭 𐨮 𐨯 𐨰 𐨱 𐨲 𐨳 𐨴 𐨵 𐨶 𐨷 𐨸 𐨹 𐨺 𐨻 𐨼 𐨽 𐨾 𐨿 𐩀 𐩁 𐩂 𐩃 𐩄 𐩅 𐩆 𐩇 𐩈 𐩉 𐩊 𐩋 𐩌 𐩍 𐩎 𐩏 𐩐 𐩑 𐩒 𐩓 𐩔 𐩕 𐩖 𐩗 𐩘 𐩙 𐩚 𐩛 𐩜 𐩝 𐩞 𐩟 𐩠 𐩡 𐩢 𐩣 𐩤 𐩥 𐩦 𐩧 𐩨 𐩩 𐩪 𐩫 𐩬 𐩭 𐩮 𐩯 𐩰 𐩱 𐩲 𐩳 𐩴 𐩵 𐩶 𐩷 𐩸 𐩹 𐩺 𐩻 𐩼 𐩽 𐩾 𐩿 𐪀 𐪁 𐪂 𐪃 𐪄 𐪅 𐪆 𐪇 𐪈 𐪉 𐪊 𐪋 𐪌 𐪍 𐪎 𐪏 𐪐 𐪑 𐪒 𐪓 𐪔 𐪕 𐪖 𐪗 𐪘 𐪙 𐪚 𐪛 𐪜 𐪝 𐪞 𐪟 𐪠 𐪡 𐪢 𐪣 𐪤 𐪥 𐪦 𐪧 𐪨 𐪩 𐪪 𐪫 𐪬 𐪭 𐪮 𐪯 𐪰 𐪱 𐪲 𐪳 𐪴 𐪵 𐪶 𐪷 𐪸 𐪹 𐪺 𐪻 𐪼 𐪽 𐪾 𐪿 𐫀 𐫁 𐫂 𐫃 𐫄 𐫅 𐫆 𐫇 𐫈 𐫉 𐫊 𐫋 𐫌 𐫍 𐫎 𐫏 𐫐 𐫑 𐫒 𐫓 𐫔 𐫕 𐫖 𐫗 𐫘 𐫙 𐫚 𐫛 𐫜 𐫝 𐫞 𐫟 𐫠 𐫡 𐫢 𐫣 𐫤 𐫥 𐫦 𐫧 𐫨 𐫩 𐫪 𐫫 𐫬 𐫭 𐫮 𐫯 𐫰 𐫱 𐫲 𐫳 𐫴 𐫵 𐫶 𐫷 𐫸 𐫹 𐫺 𐫻 𐫼 𐫽 𐫾 𐫿 𐬀 𐬁 𐬂 𐬃 𐬄 𐬅 𐬆 𐬇 𐬈 𐬉 𐬊 𐬋 𐬌 𐬍 𐬎 𐬏 𐬐 𐬑 𐬒 𐬓 𐬔 𐬕 𐬖 𐬗 𐬘 𐬙 𐬚 𐬛 𐬜 𐬝 𐬞 𐬟 𐬠 𐬡 𐬢 𐬣 𐬤 𐬥 𐬦 𐬧 𐬨 𐬩 𐬪 𐬫 𐬬 𐬭 𐬮 𐬯 𐬰 𐬱 𐬲 𐬳 𐬴 𐬵 𐬶 𐬷 𐬸 𐬹 𐬺 𐬻 𐬼 𐬽 𐬾 𐬿 𐭀 𐭁 𐭂 𐭃 𐭄 𐭅 𐭆 𐭇 𐭈 𐭉 𐭊 𐭋 𐭌 𐭍 𐭎 𐭏 𐭐 𐭑 𐭒 𐭓 𐭔 𐭕 𐭖 𐭗 𐭘 𐭙 𐭚 𐭛 𐭜 𐭝 𐭞 𐭟 𐭠 𐭡 𐭢 𐭣 𐭤 𐭥 𐭦 𐭧 𐭨 𐭩 𐭪 𐭫 𐭬 𐭭 𐭮 𐭯 𐭰 𐭱 𐭲 𐭳 𐭴 𐭵 𐭶 𐭷 𐭸 𐭹 𐭺 𐭻 𐭼 𐭽 𐭾 𐭿 𐮀 𐮁 𐮂 𐮃 𐮄 𐮅 𐮆 𐮇 𐮈 𐮉 𐮊 𐮋 𐮌 𐮍 𐮎 𐮏 𐮐 𐮑 𐮒 𐮓 𐮔 𐮕 𐮖 𐮗 𐮘 𐮙 𐮚 𐮛 𐮜 𐮝 𐮞 𐮟 𐮠 𐮡 𐮢 𐮣 𐮤 𐮥 𐮦 𐮧 𐮨 𐮩 𐮪 𐮫 𐮬 𐮭 𐮮 𐮯 𐮰 𐮱 𐮲 𐮳 𐮴 𐮵 𐮶 𐮷 𐮸 𐮹 𐮺 𐮻 𐮼 𐮽 𐮾 𐮿 𐯀 𐯁 𐯂 𐯃 𐯄 𐯅 𐯆 𐯇 𐯈 𐯉 𐯊 𐯋 𐯌 𐯍 𐯎 𐯏 𐯐 𐯑 𐯒 𐯓 𐯔 𐯕 𐯖 𐯗 𐯘 𐯙 𐯚 𐯛 𐯜 𐯝 𐯞 𐯟 𐯠 𐯡 𐯢 𐯣 𐯤 𐯥 𐯦 𐯧 𐯨 𐯩 𐯪 𐯫 𐯬 𐯭 𐯮 𐯯 𐯰 𐯱 𐯲 𐯳 𐯴 𐯵 𐯶 𐯷 𐯸 𐯹 𐯺 𐯻 𐯼 𐯽 𐯾 𐯿 𐰀 𐰁 𐰂 𐰃 𐰄 𐰅 𐰆 𐰇 𐰈 𐰉 𐰊 𐰋 𐰌 𐰍 𐰎 𐰏 𐰐 𐰑 𐰒 𐰓 𐰔 𐰕 𐰖 𐰗 𐰘 𐰙 𐰚 𐰛 𐰜 𐰝 𐰞 𐰟 𐰠 𐰡 𐰢 𐰣

β. Beginning, f. 135 a :

[illegible]

The arrangement is similar to that of no. 9 *a, b, c*; e.g.,

ܬܡܐ ܥܠ ܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ
 ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ
 ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ
 ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ

The colophon, f. 140 *b*, states that this manuscript was finished on the 18th of the first Kānūn, A.Gr. 2041 = A.D. 1729, when Elias was Catholic Patriarch of the East, in the village of Alkōsh, by the priest Joseph, son of George, son of Israel, son of Hormizd, of Alkōsh. It was written at the expense of the deacon Joseph, son of Māraugē, for the church of the Virgin Mary in the village of Dirgēnī*.

ܬܡܐ ܥܠ ܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ
 ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ
 ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ
 ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ
 ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ
 ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ
 ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ
 ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ
 ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ
 ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ ܕܡܪܝܡ ܩܕܝܫܬܐ

* See Badger, *The Nestorians*, i. 393.

30. דָּבָר בַּר סִיחַל סִיחַל לְדָבָר שֶׁנִּי. לֵב אֶתְּ
 30. חֲסֵד מִיָּה. כֵּן מִיָּה לְבָדֶלֶת. כֵּן מִיָּה
 מִיָּה מִיָּה. כֵּן מִיָּה מִיָּה מִיָּה מִיָּה. 30. מִיָּה
 מִיָּה מִיָּה מִיָּה מִיָּה מִיָּה מִיָּה מִיָּה. מִיָּה
 מִיָּה מִיָּה. 30. מִיָּה מִיָּה. כֵּן מִיָּה מִיָּה מִיָּה.
 מִיָּה מִיָּה מִיָּה מִיָּה מִיָּה מִיָּה מִיָּה. מִיָּה
 מִיָּה מִיָּה מִיָּה מִיָּה מִיָּה מִיָּה מִיָּה. מִיָּה
 מִיָּה מִיָּה מִיָּה מִיָּה מִיָּה מִיָּה מִיָּה. מִיָּה

Then follow additional hymns; viz.

a. By the priest Jeremiah, beginning, f. 141 b:

מִיָּה מִיָּה - מִיָּה מִיָּה מִיָּה מִיָּה. מִיָּה מִיָּה
 מִיָּה מִיָּה - מִיָּה מִיָּה מִיָּה מִיָּה. מִיָּה מִיָּה
 מִיָּה מִיָּה - מִיָּה מִיָּה מִיָּה מִיָּה. מִיָּה מִיָּה
 מִיָּה מִיָּה - מִיָּה מִיָּה מִיָּה מִיָּה. מִיָּה מִיָּה
 מִיָּה מִיָּה - מִיָּה מִיָּה מִיָּה מִיָּה. מִיָּה מִיָּה

The arrangement of this hymn is horribly artificial. Each stanza begins with the words *מִיָּה מִיָּה*, and consists of three lines, commencing with the same letter of the alphabet, and ending with another letter on the *אבג* principle, thus:

מִיָּה מִיָּה מִיָּה מִיָּה מִיָּה מִיָּה. מִיָּה מִיָּה
 מִיָּה מִיָּה מִיָּה מִיָּה מִיָּה מִיָּה. מִיָּה מִיָּה
 מִיָּה מִיָּה מִיָּה מִיָּה מִיָּה מִיָּה. מִיָּה מִיָּה

כִּדְּבִי * מִן מַהֲמֹמֶה נִדְּבִי מִתְּהַלְּלֵי עֹלָמִים . כִּדְּבִי דְּלִשָׁה
 תִּלְכֵּי . כִּבְּרָה מַהֲמֹמֶה דְּבִל נִפְיָה * מִן מַהֲמֹמֶה דְּכַחַד כִּמְלָךְ
 מִתְּהַלְּלֵי עֹלָמִים . כִּלְכֵּל מִשְׁמֵי חַד לִמְעַבְּ . כִּסְעֵי תִּנְיָדָה
 מִתְּהַלְּלֵי עֹלָמִים * מִן מַהֲמֹמֶה לְכַתְּבֵי לְכַחַד מִתְּהַלְּלֵי עֹלָמִים
 כִּתְּעֵי מַחֲמֵי מִתְּהַלְּלֵי עֹלָמִים * מִן מַהֲמֹמֶה דְּכַחַד כִּמְלָךְ
 דְּכַחַד מִתְּהַלְּלֵי עֹלָמִים * מִן מַהֲמֹמֶה דְּכַחַד כִּמְלָךְ . דְּכַחַד
 סִנְעֵי מַחֲמֵי מִתְּהַלְּלֵי עֹלָמִים

The sequence of beginnings is א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת י
 כ ו ז ט י כ ל מ נ ס ע פ צ ק ר ש ת י ; that of endings א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת י
 א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת י ; that of endings א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת י
 א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת י .
 The poem concludes with the acrostich מִן מַהֲמֹמֶה, f. 143 b.

b. By the writer of these extra pieces, Abraham Dirgē-nāyā, beginning, f. 144 a :

חֲמִישִׁי דְּמִתְּהַלְּלֵי עֹלָמִים . כִּמְלָךְ מִתְּהַלְּלֵי עֹלָמִים .
 דְּכַחַד מִתְּהַלְּלֵי עֹלָמִים . כִּמְלָךְ מִתְּהַלְּלֵי עֹלָמִים .
 מִן מַהֲמֹמֶה . מִתְּהַלְּלֵי עֹלָמִים .
 מִתְּהַלְּלֵי עֹלָמִים . מִתְּהַלְּלֵי עֹלָמִים .
 כִּדְּבִי * מִן מַהֲמֹמֶה דְּכַחַד כִּמְלָךְ .
 כִּדְּבִי .

Alphabetical.

Add. 1992

Paper, about 8½ in. by 6; 115 leaves, stained by water; 12 quires, of 10 leaves, except the first and last, which have 7 and 8 leaves respectively; 18 lines in a page. Written in a good, regular, Nestorian *serṭā* of the xviith cent.—watermark,



The volume contains

Selections from the discourses of Mār Ephraim, compiled and arranged by Mār Yaḫḫirā, to be read on the three days of the Prayer of Nineveh, the Monday, Tuesday and Wednesday, f. 1 b :

ܠܚܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪ ܝܫܥܝܐ ܕܡܪܝܬܐ ܕܡܪ ܝܫܥܝܐ ܕܡܪ ܝܫܥܝܐ
ܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ
ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ
ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ

1. Monday, ܡܕܢ ܕܡܕܢ ܕܡܕܢ, f. 1 b. The first session: ܡܕܢ ܕܡܕܢ ܕܡܕܢ, f. 1 b; the second session, ܡܕܢ ܕܡܕܢ, f. 24 a.

2. Tuesday, ܡܕܢ ܕܡܕܢ ܕܡܕܢ, f. 38 b. The first session, f. 38 b; the second session, f. 58 b.

3. Wednesday, ܡܕܢ ܕܡܕܢ ܕܡܕܢ, f. 80 a.

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

The imperfect colophon, f. 115 *b*, states that this volume contains the order used at the convent of Mār Elias near Mosul. Two leaves are wanting at the end.

[illegible]

Add. 1993

Paper, about 5 in. by 3½; 116 leaves, many of which are stained by water and some mutilated, especially ff. 1—4, 17, 37—39, 41, 87, 88, and 116; quires, signed with letters, of 10 leaves, except σ, which has 12; leaves are wanting at the beginning and end, as well as after ff. 9 and 109; 17 to 21 lines in a page. Written in a small Jacobite serṭā of the xiiith cent.; ff. 1—9 are a somewhat later addition.

The hymns, ܡܢܬܬܐ, of Severus, patriarch of Antioch, John bar Aphthonia (ܝܗܘܢܒܪ ܐܦܬܘܢܝܐ), his mother's name), abbot of ܕܝܪܐܢܝܐ, John Psaltēs or Calligraphus, abbot of the same convent, and other writers; translated from Greek into Syriac by the abbot Paul (of ܕܝܪܐܢܝܐ?), whilst residing in Cyprus, whither he had fled to escape the Persian invasion (early in the viith cent.). See Wright's *Catal.*, p. 336. In this manuscript they are arranged as in Brit. Mus. Add. 14,713 (Wright's *Catal.*, p. 351). It is imperfect, a leaf having been lost at the beginning (before f. 10), two after f. 109, and many at the end. The hymns are numbered from 1 to 268 (f. 114 a). Each hymn is marked with its own letter or letters and another letter to indicate the tone (ἡθός), e.g. f. 61 a, ܡܢܬܬܐ; f. 82 a, ܡܢܬܬܐ.

1. The Nativity of our Lord; imperfect at the beginning, f. 10 a.

2. The Epiphany, f. 17 b.

3. The Presentation, f. 22 a.

4. Lent, f. 23 a.

5. The miracles of our Lord, f. 27 a,

ܡܢܬܬܐ ܕܡܝܪܐܕܐ ܕܡܝܪܐܕܐ ܕܡܝܪܐܕܐ.

6. Palm Sunday, f. 36 a.

7. Passion week, the Washing of Feet, and the Consecration of the Chrism, f. 39 b.

- ملقط اعلیٰ مختبرہ ۱۷۵۱ء بمطبعہ ۱۷۵۱ء

[illegible][illegible]

ولا يضل صابا ... فإلا خلا بنهنا امهنا بحت.

ശ്ലോകം ൧൦൦൧

Prefixed to this manuscript is a fragment of nine leaves, containing the following hymns.

- a.* The Consecration of the Church, ܐܠܗܐ ܕܡܫܝܚܐ, f. 1 *a*; imperfect at the beginning.
- b.* The Annunciation of Zacharias ܐܠܗܐ ܕܝܚܝܐ, f. 1 *b*.
- c.* The Annunciation of the blessed Virgin, ܫܡܝܐ ܕܡܫܝܚܐ, f. 2 *b*.
- d.* The Visit of Mary to Elisabeth, ܐܠܗܐ ܕܡܪܝܐ, f. 3 *b*.
- e.* The Nativity of S. John the Baptist, ܫܡܝܐ ܕܡܫܝܚܐ, f. 4 *a*.
- f.* The Transfiguration, ܐܠܗܐ ܕܡܫܝܚܐ, f. 5 *a*.
- g.* ܐܠܗܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ, f. 6 *b*.
- h.* ܐܠܗܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ, f. 7 *b*. Imperfect, a leaf being wanting after f. 7.
- i.* On the death of the Virgin Mary ܐܠܗܐ ܕܡܫܝܚܐ, f. 9 *a*.
- j.* On Bar-šaumā, ܐܠܗܐ ܕܡܫܝܚܐ, f. 9 *b*. Imperfect.

Add. 1994

Paper, about 12½ in. by 8; 291 leaves, of which the first and the last two are blank; quires of ten leaves, signed with letters, except ܐ, which has nine, ܒ and ܒܐ, which have each eight, and ܓ, which has only six; 28 lines in each page. This volume is written in a large, regular, Nestorian serṭā, and dated A.Gr. 2012 = A.D. 1701 (watermark of paper three crescents, f. 290). It contains

I.

The Hexaëmeron of Rabban 'Ammānū'el or Emmanuel, one of the expositors in the school of the Dairā 'Ellāita or

convent of Mār Gabriel and Mār Abraham at Moṣul (see *B. O.* iii. 1, p. 277), f. 1 b:

ܕܐܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ
ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

The work should consist of 28 metrical homilies, partly in seven-syllable, partly in twelve-syllable metre; but in this, as well as in other copies, the second homily is wanting.

1. On S. John's Gospel, ch. i. 1 and 14, f. 1 b:

ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ
ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ
ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ
ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ
ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

Seven-syllable metre; stanzas of four lines.

2. Wanting, f. 7 b:

ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ
ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

3. On the creation of the Angels and of Light on the first day of the week, f. 7 b:

ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ
ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ
ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ
ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

Twelve-syllable metre; stanzas of two lines.

4. On the creation of the Firmament, which took place on the second day, f. 22 b :

ܡܡܠܟܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ
 ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ
 ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ
 ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ

Seven-syllable metre ; stanzas of four lines.

5. On the third day and on the arrangement of the Seas, f. 29 b :

ܡܡܠܟܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ
 ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ
 ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ

Twelve-syllable metre ; stanzas of two lines.

6. On the third day and on the growth of the seeds and trees, f. 38 b :

ܡܡܠܟܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ
 ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ
 ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ
 ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ

Seven-syllable metre ; stanzas of four lines.

7. On the creation of Paradise on the third day, f. 44 b :

ܡܡܠܟܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ
 ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ
 ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ

בְּדֹשָׁה שְׁמֹנֶה-עָשָׂר . כִּשְׁמֹנֶה עָשָׂר בְּחֵיט : לִשְׁלֹשָׁה יָמִים
 ❖ לְאֵלִים

Seven-syllable metre ; stanzas of four lines.

8. On the Luminaries and the fourth day, f. 53 *a* :

וַיִּבְרָא אֱלֹהִים . יָמִים אַרְבָּעָה . וַיִּבְרָא אֱלֹהִים
 : וַיִּבְרָא אֱלֹהִים . וַיִּבְרָא אֱלֹהִים . וַיִּבְרָא אֱלֹהִים .
 וַיִּבְרָא אֱלֹהִים . וַיִּבְרָא אֱלֹהִים . וַיִּבְרָא אֱלֹהִים .

Twelve-syllable metre ; stanzas of two lines.

9. On the marine animals and all the water reptiles, and on the birds, and the fifth day, f. 68 *b* :

וַיִּבְרָא אֱלֹהִים . וַיִּבְרָא אֱלֹהִים . וַיִּבְרָא אֱלֹהִים .
 ❖ וַיִּבְרָא אֱלֹהִים . וַיִּבְרָא אֱלֹהִים . וַיִּבְרָא אֱלֹהִים .
 וַיִּבְרָא אֱלֹהִים . וַיִּבְרָא אֱלֹהִים . וַיִּבְרָא אֱלֹהִים .
 וַיִּבְרָא אֱלֹהִים . וַיִּבְרָא אֱלֹהִים . וַיִּבְרָא אֱלֹהִים .

Twelve-syllable metre ; stanzas of two lines.

10. On the creation of the Animals and the sixth day, f. 79 *a* :

וַיִּבְרָא אֱלֹהִים . וַיִּבְרָא אֱלֹהִים . וַיִּבְרָא אֱלֹהִים .
 : וַיִּבְרָא אֱלֹהִים . וַיִּבְרָא אֱלֹהִים . וַיִּבְרָא אֱלֹהִים .
 וַיִּבְרָא אֱלֹהִים . וַיִּבְרָא אֱלֹהִים . וַיִּבְרָא אֱלֹהִים .
 וַיִּבְרָא אֱלֹהִים . וַיִּבְרָא אֱלֹהִים . וַיִּבְרָא אֱלֹהִים .

Seven-syllable metre ; stanzas of four lines.

11. On the creation of Man and the sixth day, f. 89 *a* :

ማላገጥ ህዳግ ፊ ማላገጥ ህዳግ ማላገጥ ህዳግ
 ማላገጥ ህዳግ ማላገጥ ህዳግ ማላገጥ ህዳግ
 ማላገጥ ህዳግ ማላገጥ ህዳግ ማላገጥ ህዳግ
 ማላገጥ ህዳግ ማላገጥ ህዳግ ማላገጥ ህዳግ

Twelve-syllable metre ; stanzas of two lines.

12. On Adam and the creation of Eve from him, f. 101 *b* :

ፊ ማላገጥ ህዳግ ማላገጥ ህዳግ ማላገጥ ህዳግ
 ፊ ማላገጥ ህዳግ ማላገጥ ህዳግ ማላገጥ ህዳግ
 ፊ ማላገጥ ህዳግ ማላገጥ ህዳግ ማላገጥ ህዳግ
 ፊ ማላገጥ ህዳግ ማላገጥ ህዳግ ማላገጥ ህዳግ

Seven-syllable metre ; stanzas of four lines.

13. On the Command given to Adam and his transgression thereof, f. 111 *a* :

ማላገጥ ህዳግ ማላገጥ ህዳግ ማላገጥ ህዳግ
 ማላገጥ ህዳግ ማላገጥ ህዳግ ማላገጥ ህዳግ
 ማላገጥ ህዳግ ማላገጥ ህዳግ ማላገጥ ህዳግ
 ማላገጥ ህዳግ ማላገጥ ህዳግ ማላገጥ ህዳግ

Twelve-syllable metre ; stanzas of two lines.

14. On the Sentence of Adam and Eve and the Serpent, f. 123 *b* :

ማላገጥ ህዳግ ማላገጥ ህዳግ ማላገጥ ህዳግ
 ማላገጥ ህዳግ ማላገጥ ህዳግ ማላገጥ ህዳግ

ܠܐ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ
 ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ
 ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ

Seven-syllable metre ; stanzas of four lines.

15. On the Saturday and on the Mysteries and Types which our Lord showed forth, f. 134 *a* :

ܠܐ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ
 ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ
 ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ

Twelve-syllable metre ; stanzas of two lines.

16. On the Mysteries and Types that were showed forth during the seven days of creation, and on the Resurrection, f. 142 *b* :

ܠܐ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ
 ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ
 ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ

Seven-syllable metre ; stanzas of four lines.

17. Showing how man's Freewill went astray until the Messiah was revealed, f. 149 *b* :

ܠܐ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ
 ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ

חֲסִידֵי מֶלֶךְ יִשְׂרָאֵל יִשְׁמְרוּ אֶת הַמִּצְוֹת
וְיִשְׁמְרוּ אֶת הַמִּצְוֹת.

Twelve-syllable metre ; stanzas of two lines.

18. On the searching of the seers, and on the Coming of the Messiah for the consolation and expectation of all the nations, f. 156 b :

מִלְּפָנֵי מֶלֶךְ יִשְׂרָאֵל יִשְׁמְרוּ אֶת הַמִּצְוֹת
וְיִשְׁמְרוּ אֶת הַמִּצְוֹת לְדִבְרֵי
דָּבָר וְדָבָר יִשְׁמְרוּ אֶת הַמִּצְוֹת : וְיִשְׁמְרוּ
אֶת הַמִּצְוֹת לְדִבְרֵי מֶלֶךְ יִשְׂרָאֵל .

Seven-syllable metre ; stanzas of four lines.

19. On the Vision that Moses saw on Mount Sinai, when the Lord said to Moses, No man can see Me and live, f. 164 b :

וְיִשְׁמְרוּ אֶת הַמִּצְוֹת לְדִבְרֵי מֶלֶךְ יִשְׂרָאֵל
וְיִשְׁמְרוּ אֶת הַמִּצְוֹת לְדִבְרֵי מֶלֶךְ יִשְׂרָאֵל
וְיִשְׁמְרוּ אֶת הַמִּצְוֹת לְדִבְרֵי מֶלֶךְ יִשְׂרָאֵל
וְיִשְׁמְרוּ אֶת הַמִּצְוֹת לְדִבְרֵי מֶלֶךְ יִשְׂרָאֵל .

Twelve-syllable metre ; stanzas of two lines. Marginal note,

וְיִשְׁמְרוּ אֶת הַמִּצְוֹת לְדִבְרֵי מֶלֶךְ יִשְׂרָאֵל .

20. On the Revelation of the Messiah, and the Satisfaction for our sins, and our being freed from sin by His adorable Dispensation, f. 174 b :

מַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי
 דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי
 דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי
 דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי
 דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי

Seven-syllable metre ; stanzas of four lines.

21. On the Signs and Wonders and life-giving Words of our Lord and our God the Messiah, for the verification of the doctrine of the perfect life which by His Coming was given to the human race, f. 189 *a* :

מַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי
 מַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי
 מַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי
 מַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי
 מַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי

Twelve-syllable metre ; stanzas of two lines.

22. Continuation of the same subject, f. 198 *b* :

מַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי
 מַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי
 מַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי
 מַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי דְּמַלְאֲכֵי

Twelve-syllable metre ; stanzas of two lines.

23. Continuation, f. 209 *a*:

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Seven-syllable metre; stanzas of four lines.

24. On the life-giving Words of our Lord, and that there is no Salvation save in Him, f. 219 *a*:

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Seven-syllable metre; stanzas of four lines.

25. Showing that the Religion of Christ is true and adapted to the Church, f. 230 *a*:

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Seven-syllable metre; stanzas of four lines.

26. On the Resurrection of the Body, from Nature and Scripture, f. 240 *b*:

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Seven-syllable metre ; stanzas of four lines.

27. On the Soul and its nature, f. 249 *b* :

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Twelve-syllable metre ; stanzas of two lines.

28. On the Future Life and the Recompense, f. 259 *b* :

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Twelve-syllable metre ; stanzas of two lines.

Subscription, f. 268 *b* :

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

II.

Discourse of Emmanuel, expounding the mystery of Baptism, f. 269 *a* :

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

[illegible]

It proceeds in stanzas of four lines. On the margin is noted "for the fourth Sunday in Lent,"

❖ **בְּיַד־בָּנָי** ❖ **בְּ** ❖ **בְּחַסְדֵּם**

IV. Exposition of the Nicene Creed, beginning, f. 283 a :

[illegible]

The *Kēthābhā dhē-Dhurrāshā* or "Book of Discipline," a huge theological work in hepta-syllabic metre, composed in a very artificial style, by Elias bishop of Pērōz-shābhōr or al-Anbār (see *B.O.* iii. 1, p. 258 *seq.*). It is divided into three books; each book is divided into discourses (ten in all) consisting of from one to ten centuries; and each century contains a hundred stanzas of from four to forty seven-syllable verses.

I. Book first. Three discourses.

1. First discourse; ten centuries; stanzas of four lines.

First century wanting.

Second century, imperfect, commencing with stanza 33, f. 1 *a*:

ܐܠܗܝܢ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ
ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ

Stanzas ܐ—ܐ are also wanting.

Third century, f. 3 *b*:

ܐܠܗܝܢ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ
ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ

Fourth century, f. 6 *a*:

ܐܠܗܝܢ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ
ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ

Fifth century, f. 10 *a*:

ܐܠܗܝܢ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ
ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ ܕܝܗܝܠܐ

Sixth century, f. 13 b :

ܐܢܬܐ ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

Seventh century, f. 17 b :

ܐܢܬܐ ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

Eighth century, f. 21 a :

ܐܢܬܐ ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

Ninth century, f. 25 a :

ܐܢܬܐ ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

Tenth century, f. 28 b :

ܐܢܬܐ ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

Subscription, f. 32 b :

ܐܢܬܐ ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

2. Second discourse; five centuries; stanzas of eight lines;
f. 32 b:

1. 2. 3. 4. 5. 6. 7. 8.
 1. 2. 3. 4. 5. 6. 7. 8.
 1. 2. 3. 4. 5. 6. 7. 8.
 1. 2. 3. 4. 5. 6. 7. 8.

First century, f. 32 b:

1. 2. 3. 4. 5. 6. 7. 8.
 1. 2. 3. 4. 5. 6. 7. 8.
 1. 2. 3. 4. 5. 6. 7. 8.
 1. 2. 3. 4. 5. 6. 7. 8.

Second century, f. 40 a:

1. 2. 3. 4. 5. 6. 7. 8.
 1. 2. 3. 4. 5. 6. 7. 8.
 1. 2. 3. 4. 5. 6. 7. 8.
 1. 2. 3. 4. 5. 6. 7. 8.

Third century, f. 47 b:

1. 2. 3. 4. 5. 6. 7. 8.
 1. 2. 3. 4. 5. 6. 7. 8.
 1. 2. 3. 4. 5. 6. 7. 8.
 1. 2. 3. 4. 5. 6. 7. 8.

Fourth century, f. 55 a :

ⲛⲟⲩⲁⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ
ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ
ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ
ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ

Fifth century, f. 62 a :

ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ
ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ
ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ
ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ

Subscription, f. 69 b :

ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ
ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ
ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ
ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ

On the scribe Hōmō of Alkōsh see Hoffmann, *Opusc. Nestor*.
p. iii. We have MSS. written by him at various times between
1675 and 1712.

3. Third discourse ; four centuries ; stanzas of twelve lines ;
f. 69 b :

ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ
ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ

אֲדָכְרָהּ. וְשָׁמַרְתָּ אֶת־הַמִּצְוָה אֲשֶׁר־צִוִּיתִיךָ. וְלֹא־תִשְׁכַּח.
 אֲדָכְרָהּ. וְשָׁמַרְתָּ אֶת־הַמִּצְוָה אֲשֶׁר־צִוִּיתִיךָ. וְלֹא־תִשְׁכַּח.
 אֲדָכְרָהּ. וְשָׁמַרְתָּ אֶת־הַמִּצְוָה אֲשֶׁר־צִוִּיתִיךָ. וְלֹא־תִשְׁכַּח.
 אֲדָכְרָהּ. וְשָׁמַרְתָּ אֶת־הַמִּצְוָה אֲשֶׁר־צִוִּיתִיךָ. וְלֹא־תִשְׁכַּח.
 אֲדָכְרָהּ. וְשָׁמַרְתָּ אֶת־הַמִּצְוָה אֲשֶׁר־צִוִּיתִיךָ. וְלֹא־תִשְׁכַּח.
 אֲדָכְרָהּ. וְשָׁמַרְתָּ אֶת־הַמִּצְוָה אֲשֶׁר־צִוִּיתִיךָ. וְלֹא־תִשְׁכַּח.
 אֲדָכְרָהּ. וְשָׁמַרְתָּ אֶת־הַמִּצְוָה אֲשֶׁר־צִוִּיתִיךָ. וְלֹא־תִשְׁכַּח.

Then come the following apocryphal Psalms and other pieces:—

a. Psalm cli, of David, f. 115 a:

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה אֲשֶׁר־צִוִּיתִיךָ. וְלֹא־תִשְׁכַּח.
 אֲדָכְרָהּ. וְשָׁמַרְתָּ אֶת־הַמִּצְוָה אֲשֶׁר־צִוִּיתִיךָ. וְלֹא־תִשְׁכַּח.

b. The Prayer of Hezekiah when surrounded by his enemies, f. 115 a:

אֲדָכְרָהּ. וְשָׁמַרְתָּ אֶת־הַמִּצְוָה אֲשֶׁר־צִוִּיתִיךָ. וְלֹא־תִשְׁכַּח.
 אֲדָכְרָהּ. וְשָׁמַרְתָּ אֶת־הַמִּצְוָה אֲשֶׁר־צִוִּיתִיךָ. וְלֹא־תִשְׁכַּח.

c. The Song of the People when they obtained permission from Cyrus to return home, f. 115 b:

אֲדָכְרָהּ. וְשָׁמַרְתָּ אֶת־הַמִּצְוָה אֲשֶׁר־צִוִּיתִיךָ. וְלֹא־תִשְׁכַּח.
 אֲדָכְרָהּ. וְשָׁמַרְתָּ אֶת־הַמִּצְוָה אֲשֶׁר־צִוִּיתִיךָ. וְלֹא־תִשְׁכַּח.
 אֲדָכְרָהּ. וְשָׁמַרְתָּ אֶת־הַמִּצְוָה אֲשֶׁר־צִוִּיתִיךָ. וְלֹא־תִשְׁכַּח.

d. A Psalm of David, when he fought with the lion and the wolf*, f. 116 a:

ܐܡܝܢ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ
 ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ
 ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ
 ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ

e. A Psalm of David, returning thanks to God after he had slain the lion and the wolf, f. 116 b:

ܐܡܝܢ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ
 ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ
 ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ
 ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ

f. Explanation of hard words in the book of the Paradise, f. 116 b:

ܐܡܝܢ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ
 ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ
 ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ
 ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ

g. A Discussion between a Jacobite and a Nestorian, f. 116 b:

ܐܡܝܢ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ
 ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ
 ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ
 ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ

* ܐܝܬܐ is an old error for ܐܝܬܐ, which might be written ܐܝܬܐ.

קָבַל לִשְׁכַּל סִגְלָא. מִיָּדָא דְּלִיבָא דְּקִיָּסָא. מִיָּדָא דְּלִיבָא דְּקִיָּסָא. מִיָּדָא
 מִיָּדָא דְּלִיבָא דְּקִיָּסָא. מִיָּדָא דְּלִיבָא דְּקִיָּסָא. מִיָּדָא דְּלִיבָא דְּקִיָּסָא. מִיָּדָא
 מִיָּדָא דְּלִיבָא דְּקִיָּסָא. מִיָּדָא דְּלִיבָא דְּקִיָּסָא. מִיָּדָא דְּלִיבָא דְּקִיָּסָא. מִיָּדָא
 . 50

On f. 117 *b* are these verses by the scribe, within an ornamental border :

בְּרַחֲמֵי שְׁמֵיךָ אֱלֹהֵינוּ. בְּרַחֲמֵי שְׁמֵיךָ אֱלֹהֵינוּ. בְּרַחֲמֵי שְׁמֵיךָ אֱלֹהֵינוּ.
 בְּרַחֲמֵי שְׁמֵיךָ אֱלֹהֵינוּ. בְּרַחֲמֵי שְׁמֵיךָ אֱלֹהֵינוּ. בְּרַחֲמֵי שְׁמֵיךָ אֱלֹהֵינוּ.
 בְּרַחֲמֵי שְׁמֵיךָ אֱלֹהֵינוּ. בְּרַחֲמֵי שְׁמֵיךָ אֱלֹהֵינוּ. בְּרַחֲמֵי שְׁמֵיךָ אֱלֹהֵינוּ.

II. Book second. Three discourses, f. 117 *b* :

אֲנִי הָיִיתִי מִלְּפָנֶיךָ אֱלֹהֵינוּ. אֲנִי הָיִיתִי מִלְּפָנֶיךָ אֱלֹהֵינוּ. אֲנִי הָיִיתִי מִלְּפָנֶיךָ אֱלֹהֵינוּ.
 אֲנִי הָיִיתִי מִלְּפָנֶיךָ אֱלֹהֵינוּ. אֲנִי הָיִיתִי מִלְּפָנֶיךָ אֱלֹהֵינוּ. אֲנִי הָיִיתִי מִלְּפָנֶיךָ אֱלֹהֵינוּ.
 אֲנִי הָיִיתִי מִלְּפָנֶיךָ אֱלֹהֵינוּ. אֲנִי הָיִיתִי מִלְּפָנֶיךָ אֱלֹהֵינוּ. אֲנִי הָיִיתִי מִלְּפָנֶיךָ אֱלֹהֵינוּ.

1. First discourse ; three centuries ; stanzas of sixteen lines.

First century, f. 117 *b* :

אֲנִי הָיִיתִי מִלְּפָנֶיךָ אֱלֹהֵינוּ. אֲנִי הָיִיתִי מִלְּפָנֶיךָ אֱלֹהֵינוּ. אֲנִי הָיִיתִי מִלְּפָנֶיךָ אֱלֹהֵינוּ.
 אֲנִי הָיִיתִי מִלְּפָנֶיךָ אֱלֹהֵינוּ. אֲנִי הָיִיתִי מִלְּפָנֶיךָ אֱלֹהֵינוּ. אֲנִי הָיִיתִי מִלְּפָנֶיךָ אֱלֹהֵינוּ.
 אֲנִי הָיִיתִי מִלְּפָנֶיךָ אֱלֹהֵינוּ. אֲנִי הָיִיתִי מִלְּפָנֶיךָ אֱלֹהֵינוּ. אֲנִי הָיִיתִי מִלְּפָנֶיךָ אֱלֹהֵינוּ.
 אֲנִי הָיִיתִי מִלְּפָנֶיךָ אֱלֹהֵינוּ. אֲנִי הָיִיתִי מִלְּפָנֶיךָ אֱלֹהֵינוּ. אֲנִי הָיִיתִי מִלְּפָנֶיךָ אֱלֹהֵינוּ.

בְּנֵי אֱלֹהִים. הַלְלוּ אֱלֹהִים בְּתֵּינָה. בְּנֵי אֱלֹהִים.
 בְּנֵי אֱלֹהִים, מְבֹרָכִים. אֱלֹהִים בְּתֵּינָה. לְבָרְכָהּ.
 בְּתֵּינָה. אֱלֹהִים בְּתֵּינָה. לְבָרְכָהּ. בְּתֵּינָה.
 אֱלֹהִים

3. Third discourse; two centuries; stanzas of twenty-four lines.

First century, f. 199 b:

אֱלֹהִים בְּתֵּינָה. לְבָרְכָהּ. בְּתֵּינָה. אֱלֹהִים.
 בְּתֵּינָה. אֱלֹהִים. בְּתֵּינָה. אֱלֹהִים. בְּתֵּינָה.
 אֱלֹהִים. אֱלֹהִים. אֱלֹהִים. אֱלֹהִים. אֱלֹהִים.
 אֱלֹהִים. אֱלֹהִים. אֱלֹהִים. אֱלֹהִים. אֱלֹהִים.
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 אֱלֹהִים. אֱלֹהִים. אֱלֹהִים. אֱלֹהִים. אֱלֹהִים.
 אֱלֹהִים. אֱלֹהִים. אֱלֹהִים. אֱלֹהִים. אֱלֹהִים.

Second century, f. 221 b:

אֱלֹהִים בְּתֵּינָה. לְבָרְכָהּ. בְּתֵּינָה. אֱלֹהִים.
 אֱלֹהִים. אֱלֹהִים. אֱלֹהִים. אֱלֹהִים. אֱלֹהִים.

מִכָּל־הָאָדָם : בְּיָד לְאֶלֶּהָ . וְכֵן בְּשֵׁם הָאֱלֹהִים :
 בִּיעָזָר לְמַעַן מִצְוָה * וְכֵן בְּיָד הָאֱלֹהִים : מִכָּל־הָאָדָם
 טַעֲמָה . וְכֵן בִּיעָזָר הָאֱלֹהִים : מִכָּל־הָאָדָם טַעֲמָה .
 מִכָּל־הָאָדָם טַעֲמָה : בְּיָד הָאֱלֹהִים . וְכֵן בְּשֵׁם הָאֱלֹהִים :
 טַעֲמָה : כֵּן בְּיָד הָאֱלֹהִים * וְכֵן בְּשֵׁם הָאֱלֹהִים :
 הָאֱלֹהִים : כֵּן בְּיָד הָאֱלֹהִים . וְכֵן בְּשֵׁם הָאֱלֹהִים :
 מִכָּל־הָאָדָם טַעֲמָה : כֵּן בְּיָד הָאֱלֹהִים :
 מִכָּל־הָאָדָם טַעֲמָה : כֵּן בְּיָד הָאֱלֹהִים :
 מִכָּל־הָאָדָם טַעֲמָה : כֵּן בְּיָד הָאֱלֹהִים :
 מִכָּל־הָאָדָם טַעֲמָה : כֵּן בְּיָד הָאֱלֹהִים :

Stanza 10 has only twenty lines, and is marked on the margin as defective, טַעֲמָה, f. 235 a; and similarly stanza 11, f. 243 b.

Subscription, f. 244 a :

כֵּן בְּיָד הָאֱלֹהִים : מִכָּל־הָאָדָם טַעֲמָה :
 מִכָּל־הָאָדָם טַעֲמָה : מִכָּל־הָאָדָם טַעֲמָה :
 * מִכָּל־הָאָדָם טַעֲמָה : מִכָּל־הָאָדָם טַעֲמָה :
 מִכָּל־הָאָדָם טַעֲמָה : מִכָּל־הָאָדָם טַעֲמָה :
 מִכָּל־הָאָדָם טַעֲמָה : מִכָּל־הָאָדָם טַעֲמָה :
 מִכָּל־הָאָדָם טַעֲמָה : מִכָּל־הָאָדָם טַעֲמָה :
 מִכָּל־הָאָדָם טַעֲמָה : מִכָּל־הָאָדָם טַעֲמָה :
 מִכָּל־הָאָדָם טַעֲמָה : מִכָּל־הָאָדָם טַעֲמָה :
 מִכָּל־הָאָדָם טַעֲמָה : מִכָּל־הָאָדָם טַעֲמָה :
 מִכָּל־הָאָדָם טַעֲמָה : מִכָּל־הָאָדָם טַעֲמָה :

1. אֲנִי הָיִיתִי בְּיָמַי הַהֵם . אֲנִי הָיִיתִי בְּיָמַי הַהֵם . אֲנִי הָיִיתִי בְּיָמַי הַהֵם .
 2. אֲנִי הָיִיתִי בְּיָמַי הַהֵם . אֲנִי הָיִיתִי בְּיָמַי הַהֵם . אֲנִי הָיִיתִי בְּיָמַי הַהֵם .
 3. אֲנִי הָיִיתִי בְּיָמַי הַהֵם . אֲנִי הָיִיתִי בְּיָמַי הַהֵם . אֲנִי הָיִיתִי בְּיָמַי הַהֵם .
 4. אֲנִי הָיִיתִי בְּיָמַי הַהֵם . אֲנִי הָיִיתִי בְּיָמַי הַהֵם . אֲנִי הָיִיתִי בְּיָמַי הַהֵם .
 5. אֲנִי הָיִיתִי בְּיָמַי הַהֵם . אֲנִי הָיִיתִי בְּיָמַי הַהֵם . אֲנִי הָיִיתִי בְּיָמַי הַהֵם .
 6. אֲנִי הָיִיתִי בְּיָמַי הַהֵם . אֲנִי הָיִיתִי בְּיָמַי הַהֵם . אֲנִי הָיִיתִי בְּיָמַי הַהֵם .
 7. אֲנִי הָיִיתִי בְּיָמַי הַהֵם . אֲנִי הָיִיתִי בְּיָמַי הַהֵם . אֲנִי הָיִיתִי בְּיָמַי הַהֵם .
 8. אֲנִי הָיִיתִי בְּיָמַי הַהֵם . אֲנִי הָיִיתִי בְּיָמַי הַהֵם . אֲנִי הָיִיתִי בְּיָמַי הַהֵם .

On f. 99 *b* are added the well-known verses **لَا مَدَدَ لِحَبْلِكَ** **لَا يَمْدُكَ** **لَا يَمْدُكَ** **لَا يَمْدُكَ**; and the rest of the page is taken up with glosses in a later hand.

There is some attempt at ornament on f. 1 b.

Add. 1997

Paper, about 8½ in. by 6¾; the quires, unsigned, are mostly of 10 leaves, though some have 8, and the last only 4; a leaf is wanting after f. 39 (but apparently not after f. 8). The writing is sometimes in double columns, at others not; the number of lines varies from 18 to 22. This volume is written in an elegant Jacobite serṭā, and dated A. Gr. 2035 = A.D. 1724 (one of the watermarks is the three crescents). Foll. 24—28 are a supply of recent date. It contains—

The *Kēthābhā dhē-Sīmāthō*, or 'Book of Treasures,' of Jacob (or Severus) bar 'Isā (or Shakkō) bar Mark, of Bartellā, bishop of Ādhurbāigān and of the convent of Mār Matthew at Moṣul (see *B.O.* ii. 237 *seq.*), f. 2 b:

۱۸۸۱ بهتیمار بمختار بنو رجب از آب و میوه که
بعداً بهتیمار که درختان میوه در آن است

ܕܥ ܡܠܟܐ. ܡܠܟܐ ܕܥ ܡܠܟܐ. ܐܡܪ ܕܡܠܟܐ ܡܠܟܐ ܕܥ ܡܠܟܐ.
ܡܠܟܐ ܐܡܪ ܕܡܠܟܐ ܡܠܟܐ.

It has been analysed by Assemani, *B.O.* ii. 238—240.

Part 1, Of the three-one God, f. 2 *b* :

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ. ܡܠܟܐ ܕܥ ܡܠܟܐ. ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.
ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.
ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.
ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.
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ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.

Part 2, Of the Incarnation of the Word, f. 15 *b* :

ܐܡܪ ܕܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.
ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.
ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.

Part 3, Of Divine Providence, f. 72 *b* :

ܐܡܪ ܕܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.
ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.

Subscription, giving the date of composition, A. Gr. 1542
= A.D. 1231, f. 94 *b* :

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.

ܡܠܝܬܐ ܕܡܠܐܢܐ. ܐܬܐ ܕܩܕܝܫܐ. ܡܠܝܬܐ ܕܡܠܝܬܐ.
 ܡܠܝܬܐ ܕܡܠܝܬܐ. ܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ.
 ܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ.
 ܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ.
 ܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ.
 ܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ.
 ܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ.
 ܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ.
 ܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ.
 ܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ.
 ܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ.

On f. 154 *b* an owner, the priest Stephen, has recorded his name in Arabic :

ܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ
 ܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ.

Add. 1998

Paper, about $7\frac{1}{4}$ in. by $5\frac{3}{8}$; 220 leaves, of which f. 45 is much torn, and f. 185 blank; the quires, signed with letters, were originally 24 in number, mostly of 10 leaves, but some have only 8; the last is now wanting, and there is a lacuna after f. 7; 16 to 18 lines in a page. The writing is a neat, regular, Nestorian serîfâ of the xvth cent. The volume contains

A poem on the Divine Government of the World, from the

Title, f. 1 b:

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

[illegible]

מַחֲסֵבִי לִי מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ. דְּבַרְךָ חֲסִידֶיךָ חֲסִידֶיךָ.
 וּדְבַרְךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ. דְּבַרְךָ מִלְּפָנֶיךָ
 אֱלֹהֵינוּ. וְיָדְךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ.
 וְיָדְךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ. וְיָדְךָ מִלְּפָנֶיךָ
 אֱלֹהֵינוּ. וְיָדְךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ.

5th Sedrā, f. 13 *a*, of the Creation of the Wild Beasts and Cattle and all the Reptiles on the sixth day,

שֶׁבַע יָמִים בָּרָא אֱלֹהִים אֶת הַבְּהֵמָה וְאֶת הַחַיָּה וְאֶת כָּל הָרֶמֶשׂ וְאֶת כָּל הָעוֹף
בְּיוֹם הַשִּׁשִּׁי.

beginning :

וַיִּבְרָא אֱלֹהִים אֶת הַבְּהֵמָה וְאֶת הַחַיָּה וְאֶת כָּל הָרֶמֶשׂ וְאֶת כָּל הָעוֹף
בְּיוֹם הַשִּׁשִּׁי. וַיִּבְרָא אֱלֹהִים אֶת הַבְּהֵמָה וְאֶת הַחַיָּה וְאֶת כָּל הָרֶמֶשׂ
וְאֶת כָּל הָעוֹף בְּיוֹם הַשִּׁשִּׁי.

6th Sedrā, f. 14 *b*, Apology etc., and of the Creation of Adam,

וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּיוֹם הַשִּׁשִּׁי.

beginning :

וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּיוֹם הַשִּׁשִּׁי. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם
בְּיוֹם הַשִּׁשִּׁי. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּיוֹם הַשִּׁשִּׁי. וַיִּבְרָא אֱלֹהִים
אֶת הָאָדָם בְּיוֹם הַשִּׁשִּׁי. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּיוֹם הַשִּׁשִּׁי.
וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּיוֹם הַשִּׁשִּׁי. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם
בְּיוֹם הַשִּׁשִּׁי. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּיוֹם הַשִּׁשִּׁי. וַיִּבְרָא אֱלֹהִים
אֶת הָאָדָם בְּיוֹם הַשִּׁשִּׁי. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּיוֹם הַשִּׁשִּׁי.
וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּיוֹם הַשִּׁשִּׁי. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם
בְּיוֹם הַשִּׁשִּׁי. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּיוֹם הַשִּׁשִּׁי. וַיִּבְרָא אֱלֹהִים
אֶת הָאָדָם בְּיוֹם הַשִּׁשִּׁי. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּיוֹם הַשִּׁשִּׁי.

7th Sedrā, f. 19 *a*, of the Creation of Eve, and of their Transgression and Expulsion from Paradise,

הַבְּרִיָּה בְּיוֹם הַבְּרִיָּה בְּיוֹם הַבְּרִיָּה
בְּיוֹם הַבְּרִיָּה בְּיוֹם הַבְּרִיָּה בְּיוֹם הַבְּרִיָּה

beginning :

וְהָיָה בְּיוֹם הַבְּרִיָּה בְּיוֹם הַבְּרִיָּה
בְּיוֹם הַבְּרִיָּה בְּיוֹם הַבְּרִיָּה בְּיוֹם הַבְּרִיָּה

8th Sedrā, f. 40 *a*, of the ten Generations and the Flood and the Building of the Tower,

הַבְּרִיָּה בְּיוֹם הַבְּרִיָּה בְּיוֹם הַבְּרִיָּה

beginning :

וְהָיָה בְּיוֹם הַבְּרִיָּה בְּיוֹם הַבְּרִיָּה
בְּיוֹם הַבְּרִיָּה בְּיוֹם הַבְּרִיָּה בְּיוֹם הַבְּרִיָּה
בְּיוֹם הַבְּרִיָּה בְּיוֹם הַבְּרִיָּה בְּיוֹם הַבְּרִיָּה
בְּיוֹם הַבְּרִיָּה בְּיוֹם הַבְּרִיָּה בְּיוֹם הַבְּרִיָּה

The first verse begins with ו; then follows an alphabet of triplets from ב to ט, ending with four א; then a second alphabet in couplets.

9th Sedrā, f. 54 *a*, introduction to the Messianic Dispensation,

הַבְּרִיָּה בְּיוֹם הַבְּרִיָּה בְּיוֹם הַבְּרִיָּה

Two verses with 𐌺; then two with 𐌱, two with 𐌶; two with 𐌵, two with 𐌴, and so on as far as 𐌸, 𐌹; ending with two 𐌺 and one 𐌺.

12th Sedrā, f. 59 *b*, of the Nativity of our Lord and the Coming of the Shepherds,

𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺
𐌹𐌺𐌹𐌺.

beginning:

𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺
𐌹𐌺𐌹𐌺.

13th Sedrā, f. 78 *a*, of the Epiphany,

𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺.

beginning:

𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺
𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺
𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺.

Single lines in the order 𐌺, 𐌸, 𐌶, 𐌴, 𐌵, 𐌹, 𐌺, 𐌺,
𐌸, 𐌴, 𐌺, etc.; followed by anacrostichs on ff. 79 *b*, 80 *a*, 91 *b*,
92 *a*.

14th Sedrā, f. 92 *a*, of holy Baptism,

𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺 𐌹𐌺𐌹𐌺.

صَحَدَ اَنَا فِي الْحَدَثِ فِي كِتَابِ هَيْبَةَ عَلِيٍّ اَنَا
 اَوَّلُ مَا رَأَيْتُ فِي كِتَابِ (sic) لَحْدِ يَحْيَى. ٥٠

17th Sedrā, f. 103 *a*, against Heretics,

beginning:

❖ ሐይደኑ ይገኛል ለገሰገሱ ገሰገሱ ለገሰገሱ ገሰገሱ
 ለገሰገሱ ገሰገሱ ለገሰገሱ ገሰገሱ ለገሰገሱ ገሰገሱ
 ለገሰገሱ ገሰገሱ ለገሰገሱ ገሰገሱ ለገሰገሱ ገሰገሱ

18th Sedrā, f. 105 *b*, of our Lord's Entry into Jerusalem,

[illegible]

beginning:

[illegible]

Single verses from ۞ to ۞; then an alphabet in triplets as far as ۞; then five ۞ ۞ ۞ ۞ ۞ and six ۞.

19th Sedrā, f. 110*b*, of the Passover and the Eucharist,

مَجْدًا دَفْ حَك فَسَمَ مَدَّوْ طَجَّتْ.

مَدَدُ اَدَمُ دَدَ اَكْ مَكْلَسُ دَمَدُ دَلْعَمَدُ.

၃။ သို့သော်လည်းကောင်း၊ နှစ်စဉ် အသစ်အသစ် ဖန်တီးတတ်သည်။
 ၄။ နှစ်စဉ် အသစ်အသစ် ဖန်တီးတတ်သည်။

26th Sedrā, f. 195 *a*, of the Descent of the Holy Spirit on
the Apostles,

ማሳሰቢያ ፡ ይህ መጽሐፍ የዘመናዊ ንግድ ምንጭ ነው።

စုချိန် ၈၂၀ ဖာယံသံ ၀၀၈ ဝဲၤတဲၤ ဖာယံသံ ၂၀၀၀ ❖ ၁
 .၀၀၈ ဖာယံသံ ၈၂၀ ၈၂၀ ၈၂၀ ၈၂၀ (sic) ၀၀
 .၁၀

27th Sedrā, f. 209 *a*, of the Coming of the Son of Perdition,
the Antichrist,

መጀመሪያው ስራ (sic) ስለ ሆነው ማሳሰብ ይገባል፡፡

beginning:

One א; then an alphabet of single verses from ז to ש. Imperfect.

The commentaries appended to most of these sedrās contain numerous extracts from older writers and books. Many of these are unfortunately anonymous, being introduced merely by the words **והוא**, ff. 51 *b*, 68 *a*, etc.; **והוא** **הוא**, f. 89 *b*; **והוא** **הוא**, f. 130 *a*; **והוא** **הוא**, f. 131 *a*; **והוא** **הוא**, f. 150 *b*; and the like. The following is a list of those that are named.

1. Abhā of Kashkar, **והוא** **הוא**, f. 33 *b*; **והוא** **הוא**, f. 60 *b*; **והוא** **הוא**, f. 65 *b*; **והוא** **הוא**, f. 66 *b*; **והוא** **הוא**, ff. 67 *a*, 69 *b*, 70 *b*, 72 *b*, 73 *b*; **והוא** **הוא**, f. 74 *a*.

2. 'Abhd-īshō' Hazzāyā, **והוא** **הוא**, f. 182 *b*, **והוא** **הוא**, f. 190 *b*; **והוא** **הוא**, f. 208 *a*.

3. Āḥōbh Kṣatrāyā, **והוא** **הוא** (not **הוא**, *B.O.* iii. 1, p. 175), ff. 108 *b*, 122 *a*, 214 *a*. See *Kṣatrāyā*.

4. Ambrose, **והוא** **הוא**, f. 70 *a*.

5. Bābhai the elder, **והוא** **הוא**, f. 200 *a*.

6. Bābhai the younger or the Persian, **והוא** **הוא**, ff. 71 *b*, 101 *a*; **והוא** **הוא**, f. 88 *a*.

7. Basil, **והוא** **הוא**, f. 206 *b*.

8. Cyril, **והוא** **הוא**, f. 206 *b*.

9. Daniel bar Maryam (*B.O.* iii. 1, p. 231), **והוא** **הוא**, f. 120 *b*.

10. Diodore of Tarsus, ܕܝܕܘܪܝܐ ܕܬܪܫܘܣ, f. 183 *a*.
(sic) ܐܘܕܝܕܝܐ, f. 183 *a*.
11. Dionysius, ܕܝܘܢܝܫܝܘܫ, f. 182 *a*.
12. Elias of al-Anbār, ܐܠܝܐ ܕܐܢܒܐܪ, f. 138 *b*, marg.
13. Emmanuel (*B.O.* iii. 1, p. 277), ܐܡܢܝܡܢ, ff. 64 *b*, 102 *b*, 126 *a*, 142 *b*, 147 *b*, 186 *a*, 187 *a*, 199 *b*, 200 *b*, 211 *a*, 212 *b*.
14. Ephraim (Aphrēm), ff. 11 *a*, marg.; 66 *a*, marg.; 71 *a*, 72 *a*, 82 *b*, 89 *b*, 101 *a*, 112 *b*, 117 *b*.
15. Ephraim the younger, ܐܦܪܝܡ ܕܥܠܡܐ, f. 161 *a*.
16. Epiphanius, ܐܦܝܫܦܢܝܘܫ, p. 112 *b*.
17. Eusebius of Caesarea, ff. 112 *b*, 207 *b*.
18. Evagrius, ff. 93 *b*, 193 *a*.
19. Fathers, the solitary, ܐܬܪܝܬܐ ܕܐܬܪܝܬܐ, f. 83 *a*.
20. Gabriel Ɣatrāyā, ܓܒܪܝܐܝܝܠ ܕܩܬܪܝܝܐ, ff. 108 *b*, 171 *a*, 182 *b*. See *Ɣatrāyā*.
21. Gregory Nazianzen, ܓܪܝܓܘܪܝܘܫ ܕܢܐܝܝܝܐ, f. 94 *b*.
22. Hēnān-īshō' the patriarch, ܗܝܢܐܢ ܝܫܘܥ ܕܩܬܪܝܝܐ, ff. 36 *a*, *b*, 101 *b*, 116 *a*, 132 *a* (ܕܩܬܪܝܝܐ), 147 *b* (ܕܩܬܪܝܝܐ), 154 *b*, 207 *a*.
23. Irenaeus, ܐܝܪܝܢܝܘܫ, f. 112 *b*.
24. Isaac of Nineveh, ܝܫܥ ܕܢܝܢܝܘܬܐ, f. 129 *b*.

25. Īshō' bar Nōn, ܐܝܫܘܥ ܒܪ ܢܘܢ, f. 199 *a*.
26. Īshō'-dādh Marwazī, bishop of Hēdhattā (near Mosul), ܐܝܫܘܥ ܕܕܐܕܗ ܡܪܘܙܝܐ, ff. 26 *a*, marg.; 36 *b*, 44 *a*, 47 *a*, 68 *b*, 69 *b*, 72 *a*, 82 *b*, 88 *b*, 99 *b*, 102 *b*, 112 *b*, 119 *a*, 131 *a*, 135 *b*, 139 *a* (ܐܝܫܘܥ), 142 *a*, 173 *a*.
27. Īshō'-yabh, ܐܝܫܘܥ ܝܒܗ, f. 80 *b*.
28. John of Apamea, ܝܫܘܥ ܕܥܦܡܝܐ, f. 178 *a*.
29. John Chrysostom, ff. 75 *b*, 112 *b*, 206 *b*.
30. John, the disciple of Narsai, ܝܫܘܥ ܕܬܝܠܡܝܕܐ ܕܢܪܝܝܐ, f. 50 *a*. Perhaps the same who is cited simply as *John*, ff. 137 *b*, 160 *b*, 207 *b*.
31. John Pinkāyā, or John bar Pinkāyē, ܝܫܘܥ ܡܢ ܦܝܢܟܝܐ, or ܝܫܘܥ ܒܪ ܦܝܢܟܝܐ, ff. 27 *a*, 30 *a*, 31 *b*, 34 *a*, 60 *b*, 61 *a*, 77 *a*, 90 *a*, 91 *a*, 99 *a*, 100 *b*, 102 *a*, 116 *b*, 181 *b*, 203 *b*, 208 *b*, 211 *a*.
32. John bar Zō'bī, ܝܫܘܥ ܒܪ ܙܘܒܝ, ff. 174 *b*, 200 *b*.
33. Joseph Hazzāyā, ܝܫܘܥ ܗܙܝܐ, f. 83 *a*; ܝܫܘܥ ܗܙܝܐ, f. 105 *a*.
34. Josephus, f. 151 *a*.
35. Kṭrāyā (either Āḥōbh or Gabriel), ff. 83 *b*, 91 *b*, 118 *a*.
36. Kūmai, the translator of Theodore's works, ܕܝܫܘܥ ܕܡܪܝܬܐ ܕܬܝܠܡܝܕܐ ܕܬܝܠܡܝܕܐ ܕܬܝܠܡܝܕܐ ܕܬܝܠܡܝܕܐ, f. 182 *b*.
37. Mark the monk, ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ, ff. 27 *b*, 37 *a*, 93 *b*, 208 *a*.
38. Michael, ܡܝܚܐܝܠ, f. 65 *a*.

39. Narsai, ܬܠܡܝܕܐ ܕܐܒܝ ܕܐܒܝ ܕܐܒܝ ܕܐܒܝ, ff. 24 *a*, 35 *a*, 89 *b*, 98 *b*, 109 *b*, 110 *a*, 147 *b*, 155 *b*, 182 *b*, 193 *a*, 197 *a* (ܕܐܒܝ ܕܐܒܝ).

40. Sabhr-ishō' bar Paul (*B.O.* iii. 1, p. 541), ܫܒܪ ܝܫܘܥ ܒܪ ܦܠܐ, f. 136 *a*.

41. Simeon Shanḵēlāwai or Shanḵēlāwāyā, ff. 81 *a*, 138 *b*.

42. Sūrēn, ܣܘܪܝܢ, f. 182 *b*.

43. Tatian's Diatessaron, ܕܝܬܝܬܝܐܢ, f. 83 *a*.

44. Tēwārīs (?) the monk (*B.O.* iii. 1, p. 164, note 1), ܬܘܪܝܝܐ, ܕܝܬܝܬܝܐܢ ܕܝܬܝܬܝܐܢ ܕܝܬܝܬܝܐܢ ܕܝܬܝܬܝܐܢ, f. 124 *a*.

45. Theodore of Mopsuestia, ff. 22 *b*, 74 *a*, 75 *b* (ܬܝܕܘܪܐ ܕܡܡܫܘܣܬܝܐ), 83 *a*, *b* (ܬܝܕܘܪܐ ܕܡܡܫܘܣܬܝܐ), 88 *b* (ܬܝܕܘܪܐ ܕܡܡܫܘܣܬܝܐ), 98 *a*, 101 *b*, 113 *b*, 136 *a*, 140 *a*, 178 *a*, 193 *a*, 195 *a*, 199 *a*, 214 *b*.

46. Theodore bar Khōnai (*B.O.* iii. 1, p. 198), ܬܝܕܘܪܐ ܒܪ ܚܘܢܝܐ, ff. 85 *a*, 142 *a*.

47. Thomas of Edessa (*B.O.* iii. 1, p. 86), ܬܝܡܝܘܬܐ ܕܝܕܝܫܐ, f. 84 *b*.

48. Timothy the patriarch, ܬܝܡܝܘܬܐ ܕܡܡܫܘܣܬܝܐ, f. 47 *b*.

On f. 1 *a* are two notes of ownership, partially erased. The first owner was Rabban Jacob, son of Isaac, son of ܐܠܚܘܫ, of Alkōsh; the second a priest named 'Abd al-Karīm.

ii. Hortatory discourse on the monastic life, showing that it perfects him who meditates therein to the best of his ability; sent in the form of a letter to one of his companions. F. 3 b,

مَعْلَمًا بِمَعْلَمِيَّاتٍ مَبْعُوعَةٍ بِبَيْعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ
 مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ
 مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ

First a prayer, f. 4 a,

مَعْلَمًا بِمَعْلَمِيَّاتٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ
 مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ
 مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ
 مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ

Then come the following sections.

1. On guarding oneself against all the evil passions, f. 4 a,

مَعْلَمًا بِمَعْلَمِيَّاتٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ
 مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ
 مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ
 مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ

2. On wars, f. 7 a,

مَعْلَمًا بِمَعْلَمِيَّاتٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ
 مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ
 مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ مَبْعُوعَةٍ

3. On fornication, f. 7 b,

בְּדָשׁ חָלָה בְּדֹהַר בְּזִמְזִים וְשִׁמְשִׁים וְשִׁמְשִׁים.
 חָלָה שֶׁנִּזְנְתָה בְּלִמְדָּתָהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ.
 בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ.
 בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ.
 בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ.
 בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ.
 בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ.
 בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ.
 בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ.
 בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ.

4. On blasphemy, f. 9 a,

חָלָה מִן הַבְּלָשָׁה בְּלִמְדָּתָהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ.
 בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ.
 בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ.
 בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ.

5. On anger and wandering of mind, and on sadness and pride, f. 10 a,

חָלָה מִן הַבְּלָשָׁה בְּלִמְדָּתָהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ.
 בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ.
 בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ.
 בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ.
 בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ.

[illegible]

c. On the grade of perfection, f. 15 *a*,

ॐ नमो भगवते वासुदेवाय ।
 ॐ नमो भगवते वासुदेवाय ।
 ॐ नमो भगवते वासुदेवाय ।
 ॐ नमो भगवते वासुदेवाय ।
 ॐ नमो भगवते वासुदेवाय ।

7. On the love shown by the Angels to the strenuous, with warnings against the impure demons that seek to lead them astray, f. 18 *a*;

خلا زېږېدلى دىښوې قلاط صېعا لىم صېعا. خلا
 اوښوږ دىښوې دىښوې دىښوې دىښوې. خلا دىښوې
 صېعا دىښوې دىښوې دىښوې. خلا دىښوې دىښوې
 دىښوې دىښوې دىښوې دىښوې. خلا دىښوې دىښوې
 دىښوې دىښوې دىښوې دىښوې. خلا دىښوې دىښوې

8. On the contemplation (of God) that cuts off from all else, f. 19 a :

وَلَقَدْ آتَيْنَاكَ الْكِتَابَ بِالْحِكْمَةِ وَجَعَلْنَا قُلُوبَنَا أَقْصَابًا لِّذِكْرِ ذَٰلِكَ وَلَقَدْ آتَيْنَاكَ الْوَحْيَ بِالْبَيِّنَاتِ ۖ وَإِنَّا لَجَاعِلُونَ أَسْمَاءَ الْكُفَّارِ فِي الْآخِرَةِ ۚ

חלל חַשְׁתְּהוּ בְּלֵל אֶתְּ בְּזִיבֵי אֶלְכֵי בְּזִיבֵי
 בְּעֵפֶת מְכִסְרָא חֲלֹחֶלֶת. וְאַחַר חֲבִיבֵי (sic) מְכִסְרָא
 לְהִתְמַלֵּא חֲבִיבֵי מְכִסְרָא מְכִסְרָא. וְכִיבִיבֵי אֶלְכֵי
 בְּמִסְתַּמֵּךְ. נִי אֵל אֵלֵי אֶתְּ חֲלֹחֶלֶת וְאֶתְּ חֲבִיבֵי אֶתְּ מְכִסְרָא
 אֶתְּ. וְכִיבִיבֵי חֲבִיבֵי מְכִסְרָא חֲלֹחֶלֶת. וְכִיבִיבֵי
 אֶתְּ אֶתְּ. אֶתְּ אֶתְּ אֶתְּ אֶתְּ. וְכִיבִיבֵי חֲבִיבֵי
 אֶתְּ חֲבִיבֵי.

12. On the new world, f. 25 a :

בְּכִסֵּס בְּכִיבִיבֵי. מְכִסְרָא אֶתְּ חֲבִיבֵי אֶתְּ אֶתְּ.
 וְכִיבִיבֵי חֲבִיבֵי חֲבִיבֵי חֲבִיבֵי. אֶתְּ חֲבִיבֵי חֲבִיבֵי
 חֲבִיבֵי חֲבִיבֵי חֲבִיבֵי חֲבִיבֵי. וְכִיבִיבֵי חֲבִיבֵי חֲבִיבֵי
 חֲבִיבֵי חֲבִיבֵי חֲבִיבֵי חֲבִיבֵי. וְכִיבִיבֵי חֲבִיבֵי חֲבִיבֵי
 חֲבִיבֵי חֲבִיבֵי חֲבִיבֵי חֲבִיבֵי.

13 (marg. בְּכִיבִיבֵי). On the marvel of the revelation of God in the soul, etc., f. 26 a :

חלל חַשְׁתְּהוּ בְּלֵל אֶתְּ חֲבִיבֵי חֲבִיבֵי.
 בְּכִסֵּס מְכִסְרָא חֲבִיבֵי חֲבִיבֵי חֲבִיבֵי. וְכִיבִיבֵי חֲבִיבֵי
 חֲבִיבֵי חֲבִיבֵי חֲבִיבֵי חֲבִיבֵי. וְכִיבִיבֵי חֲבִיבֵי חֲבִיבֵי
 חֲבִיבֵי חֲבִיבֵי חֲבִיבֵי חֲבִיבֵי. וְכִיבִיבֵי חֲבִיבֵי חֲבִיבֵי
 חֲבִיבֵי חֲבִיבֵי חֲבִיבֵי חֲבִיבֵי.

ܢܬܥܒ. ܐܝܬܝܬܐ ܐܩܕܐ ܕܢܬܥܒ ܨܥܚܐ ܕܘܥܨܨܐ.
 ܐܠܢܬܒܝܗ ܥܐ ܡܬܐ ܐܢܕܐ ܡܥ ܡܬܐܢܐ. ܥܐ.

14 (marg. ܡ). On the knowledge of God, and on prayer, and on spiritual natures, etc., f. 27 a:

ܥܐ ܡܬܐ ܕܐܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ.
 ܡܥ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ.
 ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ. ܥܐ.

15 (marg. ܣ). On the variety of the words of the Fathers, which, though different to hear, they all derived from one holy Spirit, etc., f. 31 b:

ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ.
 ܡܥ ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ.
 ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ.
 ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ.
 ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ.
 ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ.
 ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ.
 ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ.

16. Reply to questions of the brethren regarding what happens to the soul after it quits the body, since the opinions of the Fathers vary, f. 32 b:

ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ.
 ܡܥ ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ ܕܥܐ.

16. ܐܠܚܝܬܐ ܕܚܝܬܐ. ܐܝܪ ܕܝܠܐ ܠܡܨܬܐ ܕܡܢ ܡܢܝܬܐ ܕܠܒ
 ܡܢ ܕܠܦܐ ܐܝܬ. ܡܠܐ ܡܨܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ.
 ܐܝܬ ܡܢ ܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ
 ܡܢܝܬܐ. ܐܠܐ ܡܢ ܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ
 ܡܢܝܬܐ ܡܢܝܬܐ ܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ
 ܡܢܝܬܐ ܡܢܝܬܐ. ܡܢܝܬܐ.

17. On the gifts of the Spirit, the various lives of the Fathers, etc., f. 33 a:

ܕܡܢ ܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ. ܡܠܐ ܡܨܬܐ ܕܡܢܝܬܐ
 ܕܡܢܝܬܐ. ܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ. ܡܠܐ ܡܨܬܐ ܕܡܢܝܬܐ
 ܕܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ. ܡܠܐ ܡܨܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ
 ܡܢܝܬܐ ܡܢܝܬܐ. ܡܠܐ ܡܨܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ
 ܡܢܝܬܐ ܡܢܝܬܐ. ܡܠܐ ܡܨܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ
 ܡܢܝܬܐ ܡܢܝܬܐ. ܡܠܐ ܡܨܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ.

18 (wrongly numbered 17). On the peaceful sweetness of temper of the lovers of God when united with His glory, f. 36 b:

ܡܠܐ ܡܨܬܐ ܕܡܢܝܬܐ. ܡܠܐ ܡܨܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ
 ܡܠܐ ܡܨܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ. ܡܠܐ ܡܨܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ
 ܡܠܐ ܡܨܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ. ܡܠܐ ܡܨܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ
 ܡܠܐ ܡܨܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ. ܡܠܐ ܡܨܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ.

19. On fleeing from the world, f. 40 a:

ܡܠܐ ܡܨܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ.

23. On novices, f. 48 b :

חלל מִיִּיחָהּ דִּיִּתְּלָהּ פִּתְּלָהּ . וְעַד מִיִּיחָהּ נִסְבֵּיחָהּ חָלָל
 מִיִּיחָהּ . דִּלָּהּ נִסְבֵּיחָהּ חֲתִימָהּ דִּיִּלָּהּ חָלָל . אִלָּהּ חֲתִימָהּ
 נִסְבֵּיחָהּ נִיזָּהּ חֲתִימָהּ . וְדִלָּהּ נִסְבֵּיחָהּ דִּיִּלָּהּ חָלָל . אִלָּהּ חֲתִימָהּ
 דִּיִּלָּהּ חָלָל .

24. On the Vision of God, f. 50 a :

חלל מִיִּיחָהּ דִּיִּתְּלָהּ פִּתְּלָהּ . אִלָּהּ מִיִּיחָהּ חָלָל . מִיִּיחָהּ חֲתִימָהּ
 דִּיִּלָּהּ חָלָל . מִיִּיחָהּ חֲתִימָהּ דִּיִּלָּהּ חָלָל . מִיִּיחָהּ חֲתִימָהּ
 דִּיִּלָּהּ חָלָל .

25. On the contemplation and recollection of God, f. 55 b :

חלל מִיִּיחָהּ דִּיִּתְּלָהּ פִּתְּלָהּ . אִלָּהּ מִיִּיחָהּ חָלָל . מִיִּיחָהּ חֲתִימָהּ
 דִּיִּלָּהּ חָלָל . מִיִּיחָהּ חֲתִימָהּ דִּיִּלָּהּ חָלָל . מִיִּיחָהּ חֲתִימָהּ
 דִּיִּלָּהּ חָלָל . מִיִּיחָהּ חֲתִימָהּ דִּיִּלָּהּ חָלָל . מִיִּיחָהּ חֲתִימָהּ
 דִּיִּלָּהּ חָלָל . מִיִּיחָהּ חֲתִימָהּ דִּיִּלָּהּ חָלָל . מִיִּיחָהּ חֲתִימָהּ
 דִּיִּלָּהּ חָלָל .

26. Heads of knowledge or maxims, f. 56 b :

דִּיִּתְּלָהּ פִּתְּלָהּ . אִלָּהּ מִיִּיחָהּ חָלָל . מִיִּיחָהּ חֲתִימָהּ
 דִּיִּלָּהּ חָלָל . מִיִּיחָהּ חֲתִימָהּ דִּיִּלָּהּ חָלָל . מִיִּיחָהּ חֲתִימָהּ
 דִּיִּלָּהּ חָלָל . מִיִּיחָהּ חֲתִימָהּ דִּיִּלָּהּ חָלָל . מִיִּיחָהּ חֲתִימָהּ
 דִּיִּלָּהּ חָלָל . מִיִּיחָהּ חֲתִימָהּ דִּיִּלָּהּ חָלָל . מִיִּיחָהּ חֲתִימָהּ
 דִּיִּלָּהּ חָלָל .

27. Heads of knowledge,

לֹבֵת קִטְעָא בְּיַדְךָ בְּכֹחַ בְּהֵא. לַמִּשְׁנָה בְּלֹא אֶחָד לְיָמֶיךָ
 אֶחָד. בְּחֶגְגְּךָ חֲמִשָּׁה חֲמִשָּׁה בְּמִנְהוּט. מִכֹּחַ בְּלֹא
 אֶחָד בְּחֶגְגְּךָ בְּמִנְהוּט. מִכֹּחַ בְּלֹא.

iii. Letters to some of his friends, f. 60 a :

לֹבֵת אֶלְיָךְ בְּכֹחַ בְּהֵא בְּאֶלְיָךְ מִכִּיבִישׁ לִי אֶלְיָךְ
 מִכִּי בִּתְבִיבָא בְּנִכְחֹסֶיךָ.

See Brit. Mus. Add. 14,729, f. 22 seq. (*Catalogue*, p. 861).

a. First letter, f. 60 a :

אֶלְיָךְ אֶלְיָךְ. לְיָמֶיךָ לְכֹחַ בְּחֶגְגְּךָ אֶלְיָךְ מִכִּי
 חֲמִשָּׁה. מִכִּי בְּכֹחַ בְּהֵא. מִכִּי אֶחָד מִכִּי
 אֶלְיָךְ בְּחֶגְגְּךָ מִכִּי מִכִּי מִכִּי לְכֹחַ.
 מִכִּי בְּחֶגְגְּךָ מִכִּי בְּחֶגְגְּךָ מִכִּי מִכִּי. מִכִּי.

b. Second letter, f. 61 a :

בְּלֹא לְיָךְ. לְכֹחַ בְּחֶגְגְּךָ בְּחֶגְגְּךָ מִכִּי
 בְּלֹא לְיָךְ מִכִּי מִכִּי מִכִּי מִכִּי. מִכִּי
 מִכִּי מִכִּי מִכִּי מִכִּי מִכִּי. מִכִּי מִכִּי
 מִכִּי לְיָךְ מִכִּי לְיָךְ. מִכִּי.

c. Third letter, f. 62 a :

בְּלֹא לְיָךְ (sic) לְיָךְ בְּחֶגְגְּךָ אֶלְיָךְ מִכִּי
 אֶלְיָךְ מִכִּי מִכִּי מִכִּי מִכִּי. מִכִּי מִכִּי
 מִכִּי מִכִּי מִכִּי מִכִּי מִכִּי.

d. Fourth letter, f. 62 a:

דאזע. מעמער אסב זלב טע גע לעמער. הא
דער געזע מעמער. לעמער דער. אגער. טע.

e. Fifth letter, f. 63 b:

דעמער. לעמער מעמער. זעמער דעמער געזע
זעמער. אע זעמער דעמער. זעמער זעמער. לא אסב
נעמער. לא געזע לעמער לעמער. אלא געזע
לעמער. טע.

f. Sixth letter, f. 64 a:

דע. טע זעמער לאטא אע אע. דלא יאמער זעמער
זעמער זעמער זעמער. אלא דעמער זעמער זעמער
זעמער. טע.

g. Seventh letter, f. 64 b:

דע. זעמער אלא גע זעמער אע. גע זעמער זעמער
זעמער זעמער זעמער זעמער זעמער. טע.

h. Eighth letter, f. 65 a:

דעמער. אלא אסב גע זעמער זעמער זעמער
זעמער. זעמער זעמער זעמער זעמער. טע.

i. Ninth letter, f. 65 a:

דע. זעמער זעמער זעמער זעמער זעמער
זעמער זעמער זעמער זעמער זעמער זעמער
זעמער זעמער זעמער זעמער זעמער. טע.

j. Tenth letter, f. 65 b :

וְיָחִידָם. וְיָחִידָם לֹא אֶחָדָם מֵעֵשָׂא לֹא
מֵעֵשָׂא. וְיָחִידָם. וְיָחִידָם.

k. Eleventh letter, f. 65 b :

וְיָחִידָם. (sic). וְיָחִידָם לֹא אֶחָדָם מֵעֵשָׂא לֹא
חֲקָא. וְיָחִידָם נִסְתָּ אֵלָּא לֹא מֵעֵשָׂא. וְיָחִידָם
בִּתְעָב מֵעֵשָׂא. וְיָחִידָם.

l. Twelfth letter, f. 66 b :

וְיָחִידָם. וְיָחִידָם לֹא אֶחָדָם מֵעֵשָׂא לֹא
בִּתְעָב. וְיָחִידָם לֹא אֶחָדָם מֵעֵשָׂא.

m. Thirteenth letter, f. 68 a :

וְיָחִידָם. וְיָחִידָם לֹא אֶחָדָם מֵעֵשָׂא לֹא
מֵעֵשָׂא. וְיָחִידָם לֹא אֶחָדָם מֵעֵשָׂא לֹא
מֵעֵשָׂא. וְיָחִידָם לֹא אֶחָדָם מֵעֵשָׂא לֹא
מֵעֵשָׂא. וְיָחִידָם לֹא אֶחָדָם מֵעֵשָׂא לֹא.

n. Fourteenth letter, f. 68 b :

וְיָחִידָם. וְיָחִידָם לֹא אֶחָדָם מֵעֵשָׂא לֹא
לֹא מֵעֵשָׂא. וְיָחִידָם לֹא אֶחָדָם מֵעֵשָׂא לֹא
מֵעֵשָׂא. וְיָחִידָם לֹא אֶחָדָם מֵעֵשָׂא לֹא
מֵעֵשָׂא. וְיָחִידָם לֹא אֶחָדָם מֵעֵשָׂא לֹא.

o. Fifteenth letter, f. 69 *a*:

בְּמִשְׁכָּנֵה. וְאֵלָּא אֵבָה וְלִמְסֹחַ בְּחֶמְלֵיךָ חֲסִידֶיךָ בְּכִלְיָ.
 חֲמֵל לְאִמְלָא בְּחֶמְלֵיךָ לְעֹלָמָא. אִמְלָא בְּ חַבְלֵי יְהוֹשֻׁעַ בְּחֶמְלֵיךָ.
 אִמְלָא בְּ חַבְלֵי יְהוֹשֻׁעַ בְּחֶמְלֵיךָ לְעֹלָמָא בְּחֶמְלֵיךָ. סָפָה.

p. Sixteenth letter, f. 70 *b*:

בְּמִשְׁכָּנֵה. וְכֵן אִשְׁתַּחֲוִי בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ אֵלֵינוּ בְּחֶמְלֵיךָ.
 בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ.
 בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ.
 אִתְּתִיב אֵלֶיךָ לֵב. וְנִחְיִיב אֵלֶיךָ חֲסִידֵיךָ. סָפָה.

q. Seventeenth letter, f. 71 *a*:

בְּמִשְׁכָּנֵה (sic). אֵבָה יְהוֹשֻׁעַ בְּחֶמְלֵיךָ חֲסִידֵיךָ. וְכֵן חֲסִידֵיךָ
 בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ.
 בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ. סָפָה.

r. Eighteenth letter, f. 71 *b*:

בְּמִשְׁכָּנֵה. חֲסִידֵיךָ בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ בְּחֶמְלֵיךָ.
 חֲסִידֵיךָ (?) חֲסִידֵיךָ חֲסִידֵיךָ. חֲסִידֵיךָ חֲסִידֵיךָ חֲסִידֵיךָ.
 בְּחֶמְלֵיךָ חֲסִידֵיךָ בְּחֶמְלֵיךָ חֲסִידֵיךָ. סָפָה.

s. Nineteenth letter, f. 72 *b*:

חֲסִידֵיךָ חֲסִידֵיךָ חֲסִידֵיךָ חֲסִידֵיךָ חֲסִידֵיךָ חֲסִידֵיךָ.
 חֲסִידֵיךָ חֲסִידֵיךָ חֲסִידֵיךָ חֲסִידֵיךָ חֲסִידֵיךָ חֲסִידֵיךָ. סָפָה.

t. Twentieth letter, f. 73 b :

בְּחֶפְזָהּ. הִנֵּחַ לְבִישָׁהּ לְיָדָהּ. בְּחֶפְזָהּ הִנֵּחַ
בְּחֶפְזָהּ. הִנֵּחַ לְבִישָׁהּ לְיָדָהּ. בְּחֶפְזָהּ.

u. Twenty-first letter, f. 73 b :

כָּא. לֹא יִשָּׁע מִלְּלָב בְּשִׁתּוֹ בְּחֶפְזָהּ בְּחֶפְזָהּ
שֶׁל לְבָב מִלְּלָב בְּחֶפְזָהּ. בְּחֶפְזָהּ בְּחֶפְזָהּ. בְּחֶפְזָהּ
הִנֵּחַ בְּחֶפְזָהּ בְּחֶפְזָהּ. בְּחֶפְזָהּ בְּחֶפְזָהּ. בְּחֶפְזָהּ
בְּחֶפְזָהּ. בְּחֶפְזָהּ. בְּחֶפְזָהּ.

v. Twenty-second letter, f. 74 a :

כֶּסֶף. מִן חֶפְזָהּ (sic) מִלְּלָב בְּחֶפְזָהּ. אֵלֶּכְךָ
אֶחָד מִלְּלָב חֶפְזָהּ בְּחֶפְזָהּ. חֶפְזָהּ מִלְּלָב חֶפְזָהּ
בְּחֶפְזָהּ. חֶפְזָהּ מִלְּלָב חֶפְזָהּ. חֶפְזָהּ מִלְּלָב חֶפְזָהּ
בְּחֶפְזָהּ. חֶפְזָהּ מִלְּלָב חֶפְזָהּ. חֶפְזָהּ מִלְּלָב חֶפְזָהּ
בְּחֶפְזָהּ. חֶפְזָהּ מִלְּלָב חֶפְזָהּ. חֶפְזָהּ מִלְּלָב חֶפְזָהּ.

w. Twenty-third letter, f. 74 a :

כֶּסֶף. אֶחָד מִלְּלָב חֶפְזָהּ בְּחֶפְזָהּ. חֶפְזָהּ מִלְּלָב חֶפְזָהּ
בְּחֶפְזָהּ. חֶפְזָהּ מִלְּלָב חֶפְזָהּ. חֶפְזָהּ מִלְּלָב חֶפְזָהּ.

x. Twenty-fourth letter, f. 74 b :

כֶּסֶף. אֶחָד מִלְּלָב חֶפְזָהּ בְּחֶפְזָהּ. חֶפְזָהּ מִלְּלָב חֶפְזָהּ
בְּחֶפְזָהּ. חֶפְזָהּ מִלְּלָב חֶפְזָהּ. חֶפְזָהּ מִלְּלָב חֶפְזָהּ
בְּחֶפְזָהּ. חֶפְזָהּ מִלְּלָב חֶפְזָהּ. חֶפְזָהּ מִלְּלָב חֶפְזָהּ.

אחזל אבנער. חל זעבאל דאזעל בניל אסער חל.
 אסר מל דפערל מסיכעל פריב לא פול דאר אסער..
 ע.

y. Twenty-fifth letter, f. 75 b :

ס. דאלל מלל דאזער אסער דער. סס
 לט חסל אב. אס אסער דאזעל לא חסל. ע.

z. Twenty-sixth letter, f. 76 a :

ס. אב דע לאל מעכערס נד אב. חסל דע
 סר דערס נד אב. ע.

a. Twenty-seventh letter, f. 76 a :

ס. מלל אב לל דאזעל חר אע נכט לל. ס
 חל. חסל חסל. סל דער לא חסל. דפערל
 קלל חסל מללל חסל. ע.

β. Twenty-eighth letter, f. 76 a :

ס. חלל אבסר דלסל אע זעל. זל אב דפער
 חלל דערל דאזעל. זלל חר חלל מללל. ע.

γ. Twenty-ninth letter, f. 76 b :

זעל חסלל חללל סל לא מעללל. סס
 חס חסל חל חסל מללל סל. דאזל
 מלל לא נעל נעללל חסלל חסל. ע.

δ. Thirtieth letter, f. 76 b :

לא. בדכאס ארשר ספלאב ומהנלא אה חסא חכסא
לא סאנא לב. זנברא חסר חא אבא סר. ספ.

ε. Thirty-first letter, f. 77 a :

כא. חא אבא סר זנברא חסר. נספא זכא
לב ואזא. דוספא ספא חסר. ספא לא אר.
דלא ספא אבא חא דוספא. ספא חסר. ספ.

ζ. Thirty-second letter, f. 77 a :

כא. ספא ספא חא ספא חסר. נספא
ספא חסר. ספא חסר. ספא חסר. ספא חסר.
ספא חסר. ספא חסר. ספא חסר. ספא חסר.
ספא חסר. ספא חסר. ספא חסר. ספא חסר.

η. Thirty-third letter, f. 77 b :

כא. ספא חסר. ספא חסר. ספא חסר. ספא חסר.
ספא חסר. ספא חסר. ספא חסר. ספא חסר.

θ. Thirty-fourth letter, f. 78 a :

כא. ספא חסר. ספא חסר. ספא חסר. ספא חסר.
ספא חסר. ספא חסר. ספא חסר. ספא חסר.

ι. Thirty-fifth letter, f. 78 a :

כא. ספא חסר. ספא חסר. ספא חסר. ספא חסר.

τ. Forty-fifth letter, f. 89 b :

מָסֶה. אִנָּה אֵשׁ בְּזֶמֶר מִזְבֵּחַ בְּהִלָּה שֶׁתֵּה
בְּאֵלֶיךָ חֵם אֵל. בְּאֵלֶיךָ הָאֵל מִלֵּל מִלֵּל מִלֵּל מִלֵּל
נִמְנָה. מָסֶה.

υ. Forty-sixth letter, f. 90 a :

מָסֶה. אֵשׁ בְּהִלָּה מִזְבֵּחַ אֵשׁ אֵל. מִלֵּל מִלֵּל מִלֵּל
אֵשׁ מִלֵּל בְּהִלָּה. מָסֶה.

φ. Forty-seventh letter, f. 90 b :

מָסֶה. אֵשׁ בְּהִלָּה אֵשׁ מִזְבֵּחַ אֵשׁ. לֵאמֹר בְּכֵן
מִלֵּל מִלֵּל מִלֵּל מִלֵּל. אֵל אֵשׁ בְּהִלָּה בְּהִלָּה מִלֵּל.
מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל. מִלֵּל מִלֵּל מִלֵּל
בְּכֵן. אֵשׁ בְּהִלָּה מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל
מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל. מָסֶה.

χ. Forty-eighth letter, of the workings of grace in the mind, f. 92 a :

מָסֶה. אֵשׁ בְּהִלָּה מִזְבֵּחַ אֵשׁ. מִלֵּל מִלֵּל מִלֵּל
בְּהִלָּה. מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל. מָסֶה.

ψ. Forty-ninth letter, f. 93 b :

מָסֶה. אֵשׁ בְּהִלָּה מִזְבֵּחַ אֵשׁ. מִלֵּל מִלֵּל מִלֵּל
מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל. מִלֵּל מִלֵּל מִלֵּל
בְּהִלָּה. מָסֶה.

iv. Heads of Knowledge,

לֹא תֵּלַע בִּיחָא בִּיחָא בִּיחָא בִּיחָא בִּיחָא.

a. First discourse, f. 96 b :

מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל
 מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל
 מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל
 מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל

b. Second discourse, f. 102 a :

מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל
 מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל
 מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל
 מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל

c. Third discourse, f. 107 a :

מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל
 מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל
 מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל
 מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל מִלֵּל

v. Heads of Knowledge, arranged alphabetically :

לֹא תֵּלַע בִּיחָא בִּיחָא בִּיחָא בִּיחָא בִּיחָא בִּיחָא
 בִּיחָא בִּיחָא בִּיחָא בִּיחָא בִּיחָא בִּיחָא בִּיחָא בִּיחָא בִּיחָא בִּיחָא

viii. Hymns in five-syllable metre, f. 130 a :

לֹהֵת מְרִדְעָה בְּכֶסֶף בְּחָזֶן כְּסֵפִי בֶּהֱבִיאָה
 לֵאמֹעַ לִסְמִיךְ. בְּחָזֶן מְרִדְעָה בְּחָזֶן חֲסֵד. מְרִדְעָה
 מְרִדְעָה מְרִדְעָה מְרִדְעָה מְרִדְעָה מְרִדְעָה. בְּחָזֶן
 מְרִדְעָה מְרִדְעָה מְרִדְעָה מְרִדְעָה.

a. First hymn, f. 130 a :

מְרִדְעָה. מְרִדְעָה מְרִדְעָה מְרִדְעָה. מְרִדְעָה מְרִדְעָה
 מְרִדְעָה מְרִדְעָה מְרִדְעָה מְרִדְעָה. מְרִדְעָה
 בְּחָזֶן .. מְרִדְעָה.

b. Second hymn, f. 130 a :

מְרִדְעָה. מְרִדְעָה מְרִדְעָה מְרִדְעָה. מְרִדְעָה מְרִדְעָה
 מְרִדְעָה. מְרִדְעָה מְרִדְעָה מְרִדְעָה .. מְרִדְעָה.

c. Third hymn, f. 130 b :

מְרִדְעָה. מְרִדְעָה מְרִדְעָה מְרִדְעָה. מְרִדְעָה מְרִדְעָה
 מְרִדְעָה מְרִדְעָה מְרִדְעָה מְרִדְעָה .. מְרִדְעָה.

ix. Apology addressed to the reader by the author's brother concerning this book, f. 130 b :

מְרִדְעָה מְרִדְעָה מְרִדְעָה מְרִדְעָה מְרִדְעָה מְרִדְעָה
 מְרִדְעָה מְרִדְעָה מְרִדְעָה מְרִדְעָה מְרִדְעָה מְרִדְעָה
 מְרִדְעָה מְרִדְעָה מְרִדְעָה מְרִדְעָה מְרִדְעָה מְרִדְעָה
 מְרִדְעָה מְרִדְעָה מְרִדְעָה מְרִדְעָה מְרִדְעָה מְרִדְעָה

Add. 2000

Paper, about $8\frac{5}{8}$ in. by $6\frac{1}{8}$; 220 leaves, of which the first is blank; 22 quires, signed with letters, of 10 leaves, except the first, which has 11, and the last, which has only 9; 25 lines in each page. Written in a good, regular, Jacobite serṭā, and dated (ff. 61 *b*, 115 *a*) A. Gr. 2014 = A.D. 1702 (water mark, 3 crescents). This volume contains,

The physico-theological work entitled **حالا ينفنا خلا**
بجلا دلا تبتج, but usually called **بجلا ينفنا دلا**,
 or “Causa omnium Causarum,” composed by an anonymous Edessene author, certainly not Jacob of Edessa but a writer of later date. See Payne Smith’s *Catal.*, col. 585 seq.

Title, f. 4 *b*:

ح حالا لهجكنا دبنلا ابنا محبونا بس حنا فركنا
 هجلا دلا بتك مصونا دلا جت مصونا دكسه
 مكبننا هلا مكبننا: مصونا لمجلا حلا
 ينفنا خلا جمتك دلبه مصا: حص فلك حلا بجلا
 دونا دانص مكبننا.

1. Index of the discourses and their chapters, f. 4 *b*.
2. Section setting forth the objects of this work, f. 6 *b*:

لهت به مصفا دبننا دانص الانجده دنا مفا
 حنا: هلمنا مصلهب كعنه: حنا:

۱۔ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَسَلِّمْ
 ۲۔ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَسَلِّمْ
 ۳۔ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَسَلِّمْ
 ۴۔ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَسَلِّمْ
 ۵۔ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَسَلِّمْ
 ۶۔ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَسَلِّمْ
 ۷۔ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَسَلِّمْ
 ۸۔ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَسَلِّمْ
 ۹۔ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَسَلِّمْ
 ۱۰۔ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَسَلِّمْ

ممتلكها بركة همة صنب لجهها انج امبنا
 ان صعبا بركة. اس. هبل ابا مصلحنا كنبنا بتلها
 اسر بالعب الهمة. ه. هبل لجه مصلحنا كنبنا اصلا
 دانبا بنمه. اا. هبل لجهنا كنبنا بركة
 انج بركة.

12. Tables for finding the intercalary years, the golden number (الهة or الهة الهة), the first day of each month, the Dominical festivals, etc., with an introduction in Arabic (Kārshūnī) and Syriac, f. 216 a :

همة الهة (sic) كنب الاكب الاكب الهة همة
 لجه. بركة همة همة همة كنبها. اكله ل. هبل
 كنبها همة همة همة همة. كنبها همة الهة
 همة همة. هبل لجه همة همة همة. ه.

Foll. 2 b, 3 and 219 contain astronomical diagrams ; f. 4 a is ornamented with an elaborate cross.

The date and name of the scribe, the deacon Simeon صيمون of Tūr-'Abhdīn, appear from ff. 61 b, 115 a, 142 a, and 216 a, marg.

F. 61 b :

صنب همة خلا بركة همة همة همة همة
 همة همة همة همة همة. همة همة همة همة
 همة همة همة. لا همة همة همة.

F. 115 a :

اترحموا على الخاطي المعيوب الذي كتب لاجل الله. في
 سنة الفين ورابع عشر يونانية.

F. 142 *a*:

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

On f. 220 *a* are recorded the names of two owners, ܕܡܠܟܐ and the deacon ܡܠܟܐ (Behnām), sons of the priest Īshōʿ:

ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Subsequently the volume belonged to the deacon Ibrāhīm ibn Jurjis, f. 220 *a*:

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

On the inside of the cover, at the beginning, is a curious engraving with the date ١٦٧٩.

Add. 2001

Paper, about 5¼ in. by 3½; 173 leaves, some of which are much stained by water and otherwise injured. The quires, signed with letters, were originally 19 in number, of 10 leaves (except the last, which had only 6). Leaves are now wanting at the beginning and after ff. 3, 11, 19, and 169. There are 18 lines in each page. The writing is a small, regular, Jacobite serṭā, except on ff. 1 *b*—3 *b*, where a sort of Estrangēlā is used. It is dated A. Gr. 1792 = A.D. 1481, and contains

I. The History of the blessed Virgin Mary in six books. Compare Wright's *Contributions to the Apocryphal Literature of*

the *N.T.*; the *Journal of Sacred Lit.*, 1865, vol. vi, p. 417, vol. vii, p. 129; and B. H. Cowper, *The Apocryphal Gospels* etc.

Book 1. Her Infancy and Youth, f. 1 *a*. Imperfect at the beginning and elsewhere.

Book 2. The Nativity of our Lord, f. 6 *b*:

ܡܠܝܢ ܕܠܝܢܐ ܕܠܐ ܚܒܐ ܕܢܝܢܐ ܕܡܝܢ ܕܚܚܝܐ.

Imperfect.

Book 3. The Flight into Egypt, and the Revelation made to the patriarch Theophilus regarding her coming thither and the house in which she and her Son dwelt on Mount Kuskam, f. 13 *b*:

ܡܠܝܢ ܕܠܝܢܐ ܕܠܐ ܚܒܐ ܕܢܝܢܐ ܕܡܝܢ ܕܚܚܝܐ.
ܡܠܝܢ ܕܠܝܢܐ ܕܠܐ ܚܒܐ ܕܢܝܢܐ ܕܡܝܢ ܕܚܚܝܐ.
ܡܠܝܢ ܕܠܝܢܐ ܕܠܐ ܚܒܐ ܕܢܝܢܐ ܕܡܝܢ ܕܚܚܝܐ.
ܡܠܝܢ ܕܠܝܢܐ ܕܠܐ ܚܒܐ ܕܢܝܢܐ ܕܡܝܢ ܕܚܚܝܐ.
ܡܠܝܢ ܕܠܝܢܐ ܕܠܐ ܚܒܐ ܕܢܝܢܐ ܕܡܝܢ ܕܚܚܝܐ.

Imperfect.

Book 4. The Youth and Education of our Lord Jesus Christ, f. 57 *a*:

ܡܠܝܢ ܕܠܝܢܐ ܕܠܐ ܚܒܐ ܕܢܝܢܐ ܕܡܝܢ ܕܚܚܝܐ.
ܡܠܝܢ ܕܠܝܢܐ ܕܠܐ ܚܒܐ ܕܢܝܢܐ ܕܡܝܢ ܕܚܚܝܐ.

Book 5. Of her Decease, and how the holy Apostles were present on the day of her death, both those of them that were alive and those that were dead, f. 65 *a*:

ܡܠܝܢ ܕܠܝܢܐ ܕܠܐ ܚܒܐ ܕܢܝܢܐ ܕܡܝܢ ܕܚܚܝܐ.
ܡܠܝܢ ܕܠܝܢܐ ܕܠܐ ܚܒܐ ܕܢܝܢܐ ܕܡܝܢ ܕܚܚܝܐ.
ܡܠܝܢ ܕܠܝܢܐ ܕܠܐ ܚܒܐ ܕܢܝܢܐ ܕܡܝܢ ܕܚܚܝܐ.
ܡܠܝܢ ܕܠܝܢܐ ܕܠܐ ܚܒܐ ܕܢܝܢܐ ܕܡܝܢ ܕܚܚܝܐ.
ܡܠܝܢ ܕܠܝܢܐ ܕܠܐ ܚܒܐ ܕܢܝܢܐ ܕܡܝܢ ܕܚܚܝܐ.

Book 6, *a*. Of her Departure from this world, f. 123 *a*:

ܡܝܚܝܢ ܕܡܪܝܡ ܕܠܐ ܡܝܬܬ ܕܢܚܝܬ ܕܠܟܝ ܡܝܬܬ ܡܝܬܬ
ܕܠܟܝ ܡܝܬܬ.

b. Of her Departure to the life in Paradise, f. 143 *a*:

ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ
ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ.

II. A discourse by Jacob of Sērūgh on the Decease or Obsequies of the Virgin Mary, f. 152 *a*:

ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ
ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ
ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ.

See Brit. Mus. Add. 12,165, f. 333 *b* (*Catalogue*, p. 849).

III. A miracle wrought by the Blessed Virgin at Apamea, f. 160 *a*:

ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ.

IV. A discourse by Mār Ephraim on Mary and Joseph and the Malice of the Jews, f. 163 *b*:

ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ
ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ
ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ ܡܝܬܬ.

The colophon, f. 172 *b*, states that this manuscript was written in the year 1792 = A.D. 1481, at the convent of S. Mary

Deipara in the district of Hattākhā (الہتّاخ), near Shāṭah, by one Ḥabbīb of Tūr-ʿAbhdīn (see also ff. 122 *b*, 159 *b*):

اھلہ ہوا ملک ملک اھلہ اھلہ اھلہ اھلہ اھلہ
 اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ
 اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ
 اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ
 اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ
 اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ
 اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ
 اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ

F. 173 *a* contains the half effaced names of some later owners:

اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ
 اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ
 اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ
 اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ

On f. 173 *b* is a Kārshūnī note, stating that, in the year 2008 = A.D. 1697, one ʿAbd al-Aḥad bought the book from one Isaac, a Nestorian of Māridīn, at Alkōsh, in the presence of Mār Gregory Simeon, maṭrān of Jerusalem:

اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ
 اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ
 اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ
 اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ اھلہ

ܠܟܝܢ ܡܢ ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܪܝܬܐ.

There are some attempts at ornament on ff. 122 *b*, 142 *a*, and 159 *b*.

After ff. 122 and 142 woodcuts have been inserted, but subsequently mutilated.

Add. 2002

Paper, about 8½ in. by 6¼; 85 leaves, the last of which is blank; 9 quires, 8 of 10 leaves and one of 5, signed with letters; 19 lines in a page. Written in a good, regular, Nestorian *serṭā*, and dated A. Gr. 1981 = A.D. 1669 (watermark, 3 crescents). It contains

The History of Mār Hōrmizd the Persian, composed by Mār Simeon, the disciple of Mār Yōzādāq, f. 3 *b*:

ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

The colophon, f. 84 *a*, states that this volume was written by one 'Abhd-īshō' for the convent of Mār Hōrmizd, in the year above mentioned, when Elias was catholic patriarch.

ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ
 ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ
 ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ
 ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ
 ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ
 ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ
 ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ

On f. 84 *b* is a cross, drawn by a deacon named Solomon :

ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ

F. 3 *a* contains the following lines by a later hand.

ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ
 ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ
 ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ
 ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ
 ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ

On f. 2 *b* is written by the same hand,

ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ
 ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ

Add. 2003

Paper, about 9 in. by $4\frac{3}{4}$, consisting of 101 leaves, of which the first and last are blank; 10 quires, signed with letters, of 10 leaves, except the first and last, which have nine (f. 99 is redundant); 27 to 31 lines in a page. The greater part of this manuscript, ff. 18—100, is written on rather thin oriental paper, and dated A. Gr. 1587 = A.D. 1276. Foll. 2—17 are a supply, written on a much thicker paper, apparently of European manufacture (watermark V D), in a hand of the xvth century. The same handwriting appears on f. 99 *a*, which is a transcript of the upper half of f. 100 *a*. The volume contains

A work of Bar-hebraeus (Abu 'l-Faraj Gregory bar Abrūn) entitled *Teghrath Teghrāthā* or *Mercatura Mercaturarum* (see *B.O.* ii. 268), an epitome of his large encyclopaedia the *Hēwath Hekhmēthā* or *Butyrum Sapientiae* (see Renan, *De Philosophia Peripatetica apud Syros*, pp. 66, 67), f. 2 *b*:

ܠܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ

Part I. comprises the Aristotelian Logic, in five chapters.

1. After a brief preface, f. 1 *b*, ܠܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ, the introduction, ܠܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ (*sic*) ܠܠܗܘܬܐ (*sic*) ܠܠܗܘܬܐ, f. 3 *a*.

2. ܠܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ, of the five categories, f. 4 *a*.

3. ܠܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ, f. 12 *a*.

4. ܠܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ,

It is divided as follows.

1. Introduction, f. 1 b :

مقدمہ میں اس باب میں لکھا ہے۔ جسے فلازمہ کہتے ہیں۔
 مقدمہ میں ہے فلازمہ کہتے ہیں۔ وہی مقدمہ کہتے ہیں۔
 جسے فلازمہ کہتے ہیں (sic) مقدمہ کہتے ہیں۔ اس میں ہے کہ
 مقدمہ کہتے ہیں۔ وہی مقدمہ کہتے ہیں۔ اس میں ہے کہ
 اس میں ہے کہ مقدمہ کہتے ہیں۔ اس میں ہے کہ مقدمہ کہتے ہیں۔
 مقدمہ کہتے ہیں۔

In Arabic :

الحمد لله الذي هدانا لهذا ما كنا لنهتدي لولا أن هدانا الله.
 الحمد لله الذي هدانا لهذا ما كنا لنهتدي لولا أن هدانا الله.
 الحمد لله الذي هدانا لهذا ما كنا لنهتدي لولا أن هدانا الله.
 الحمد لله الذي هدانا لهذا ما كنا لنهتدي لولا أن هدانا الله.
 الحمد لله الذي هدانا لهذا ما كنا لنهتدي لولا أن هدانا الله.
 الحمد لله الذي هدانا لهذا ما كنا لنهتدي لولا أن هدانا الله.

2. Chap. 1, on logic, f. 2 a :

الحمد لله الذي هدانا لهذا ما كنا لنهتدي لولا أن هدانا الله.

3. Chap. 2, on physics, f. 20 a :

الحمد لله الذي هدانا لهذا ما كنا لنهتدي لولا أن هدانا الله.
 الحمد لله الذي هدانا لهذا ما كنا لنهتدي لولا أن هدانا الله.

4. Chap. 3, f. 35 b :

الحمد لله الذي هدانا لهذا ما كنا لنهتدي لولا أن هدانا الله.
 الحمد لله الذي هدانا لهذا ما كنا لنهتدي لولا أن هدانا الله.

5. Chap. 4, f. 51 a:

מלאך בְּ מַלְאֲכָא בְּלָא מַלְאֲכָא בְּלָא מַלְאֲכָא
 נִשְׁמָעָא בְּמַלְאֲכָא מַלְאֲכָא בְּמַלְאֲכָא בְּמַלְאֲכָא
 מַלְאֲכָא.

II. The Creed or Confession of Faith of Barhebraeus,
 f. 66 b:

מַלְאֲכָא בְּ מַלְאֲכָא בְּ מַלְאֲכָא בְּ מַלְאֲכָא
 לֹא חַיָּא אֲבִינָא מַלְאֲכָא מַלְאֲכָא מַלְאֲכָא
 אֲמֵן. אֲמֵן. מַלְאֲכָא בְּ מַלְאֲכָא בְּ מַלְאֲכָא
 מַלְאֲכָא בְּ מַלְאֲכָא בְּ מַלְאֲכָא בְּ מַלְאֲכָא
 חַיָּא בְּ מַלְאֲכָא בְּ מַלְאֲכָא בְּ מַלְאֲכָא
 חַיָּא בְּ מַלְאֲכָא בְּ מַלְאֲכָא בְּ מַלְאֲכָא
 חַיָּא בְּ מַלְאֲכָא בְּ מַלְאֲכָא בְּ מַלְאֲכָא
 חַיָּא בְּ מַלְאֲכָא בְּ מַלְאֲכָא בְּ מַלְאֲכָא
 חַיָּא בְּ מַלְאֲכָא בְּ מַלְאֲכָא בְּ מַלְאֲכָא

III. The Isagoge, or 'Brief Introduction to the Science of
 Logic,' of Athīr ad-dīn Mufaḍḍal ibn 'Omar al-Abharī, f. 68 a:

אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן.
 אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן.
 אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן.
 אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן.
 אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן. אֲמֵן.

כאשר בחקל מלא שכלי והקפדה מלבדל מיע
 חתמל ורבעל והקפדה מלא. סחל אל חב'ל
 מועמל מכלל.

1. Introduction, on the utility of logic, f. 1 b :

חב'ל סחלל מלא.

2. First chapter, on the Isagoge of Porphyry, f. 1 b :

מחמל מכלל מלא חקלל סחלל מכלל מלא
 סחל אל סחלל מלא.

3. Second chapter, on the Categories, f. 3 a :

מחמל מכלל מלא סחלל סחלל מכלל מלא
 סחל אל סחלל מלא.

4. Third chapter, on the *περί ἐρμηνείας*, f. 4 b :

מחמל מכלל מלא חקלל מכלל מלא
 סחל אל סחלל מלא.

5. Fourth chapter, on the first book of the Analytics, f. 7 a :

מחמל מכלל מלא [חקלל] מכלל מלא
 סחל אל סחלל מלא.

6. Fifth chapter, on the Topics, f. 11 a :

מחמל מכלל מלא חקלל מכלל מלא (sic)
 סחל אל סחלל מלא.

7. Sixth chapter, on the second book of the Analytics,
 f. 12 a :

מחמל מכלל מלא סחלל מכלל מלא
 סחל אל סחלל מלא.

אֲדָרְכֵי אֲמִנְזָא. אֲרִיב לֵאמֹר אֲסִיב מִנְפִּי.
 מִשְׁפָּא אִיָּא עַד כְּלָא אֲרִיב מִנְפִּי אֲחִיב אֲרִיב
 אֲסִיב אֲסִיב בְּכָל אֶזְרָא אֲסִיב אֲסִיב. מִכְּלָא
 עַד מִשְׁפָּא אֲרִיב מִנְפִּי אֲסִיב אֲסִיב אֲסִיב
 מִכְּלָא אֲסִיב. מִכְּלָא אֲרִיב אֲסִיב. מִכְּלָא
 אֲסִיב עַד מִשְׁפָּא אֲסִיב אֲסִיב אֲסִיב. מִכְּלָא
 אֲסִיב אֲסִיב אֲסִיב. מִכְּלָא אֲסִיב אֲסִיב. מִכְּלָא
 אֲסִיב אֲסִיב אֲסִיב. מִכְּלָא אֲסִיב אֲסִיב. מִכְּלָא

1. On the training of the body, when one becomes a novice,
f. 14 b:

אֲרִיב אֲרִיב עַד אֲרִיב אֲרִיב אֲרִיב
 אֲרִיב אֲרִיב אֲרִיב אֲרִיב אֲרִיב

2. On the training of the soul in the cell, f. 19 a:

אֲרִיב אֲרִיב עַד אֲרִיב אֲרִיב אֲרִיב
 אֲרִיב אֲרִיב אֲרִיב אֲרִיב אֲרִיב

3. On the spiritual rest of the perfect,

אֲרִיב אֲרִיב עַד אֲרִיב אֲרִיב אֲרִיב
 אֲרִיב אֲרִיב אֲרִיב אֲרִיב אֲרִיב

4. A sketch of his own mental and spiritual progress, with
100 maxims, f. 29 b:

אֲרִיב אֲרִיב עַד אֲרִיב אֲרִיב אֲרִיב

نِسْمَتَا (sic) الله (sic) هَلْمُفَاوَهَلْ الْكَلْب (sic) پَسْزَلْ حَسْ ÷
 صَمَلَا الْآلَاتِ الْكَمُفَلْ نِسْمَتَا الْكَلْس. اِنْسْ كَمَلْ لَوُفَلْ
 صَدِ اِهْمَاذْ مَسْمَلَا الْكَلْمَا. مَزَلْه (sic) الْكَلَاتِ الْكَمُفَلْ
 فَحَسْ مَلَا اِهْمَاذْ لَدَلْجَمَا الْكَلْمَلْ الْكَمُفَلْ دَلْج
 دَلْجَمَا دَاوَه. حَمَلْ فَمَلَا لَدِ مَلَا الْكَمُفَلْ جَعَلْ هَسْ.
 الْكَمُفَلْ الْكَمُفَلْ الْكَلْبْ فُلْ صَدِ اِهْمَاذْ. اِنْ اَمَلَا
 نَبَاهَسْ الْكَمُفَلْ هَلْمُفَلْ الْكَمُفَلْ الْكَمُفَلْ مَلَا
 الْكَمُفَلْ (sic) مَلَا الْكَمُفَلْ. هَمَلَا الْكَمُفَلْ مَلَا
 اِهْمَاذْ. هَمَلَا.

Colophon, in Arabic characters, f. 36 a :

تمت ترجمت كتاب اليونا وهى اشارة روح القدس من تاليف
 الاب المفران رحمه الله ونفعنا صلاته ÷ وكان ذلك فى ١٧
 يوم من شهر ايلول فى سنة ١٨٩٠ يونانيه ٨٩٠ انه

III. The third section of the eighth chapter of the *Kēthābhā dhē-Huddāyē* a 'Nomocanon,' on the reasons prohibitive of marriage, in an Arabic translation, f. 36 b :

الْكَمُفَلْ الْكَمُفَلْ مَلَا الْكَمُفَلْ الْكَمُفَلْ مَلَا فَحَلَاتِ
 الْكَمُفَلْ (sic) مَلَا اِهْمَاذْ الْكَمُفَلْ الْكَمُفَلْ
 الْكَمُفَلْ

On f. 38 b is a rude drawing representing three doves on a tree in the form of a cross, emblematic of the Holy Spirit, the work of one 'Abdallāh :

حَمَلْ الْكَمُفَلْ حَمَلْ حَمَلْ مَلَا. لَمَلَا دَلْجَمَلْ

The supplement, f. 97 *b*, is the same as in Abbeloos and Lamy's edition, t. ii. pp. 781—845.

Part II., f. 102 *b* :

ܡܐܢܝܐ ܕܠܝܬܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

The supplement, f. 143 *b*, is the same as in Abbeloos and Lamy's edition, t. iii. pp. 487—563.

ADD. 2007

Paper, about 7 in. by 5 $\frac{3}{4}$; 118 leaves, of which four are fly-leaves; 12 quires, signed with letters, of 10 leaves, except the last, which has only 4; 23 lines in a page. This manuscript is written in a small, neat, Jacobite serṭā, of the xvth cent., with the exception of ff. 1—10, 51 and 60, which are later supplements, dated A. Gr. 1914 = A.D. 1603. It contains :—

The *Kēthābhā dhē-Zalgē* or 'Book of the Rays,' a compendium of Theological science, by Barhebraeus (see *B.O.* ii. 297), f. 1 *b* :

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

ܘܠܠܗܐ ܕܥܠܝܐ ܐܝܬܝܢ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ
 ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ
 ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ
 ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ
 ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ

1. Discourse 1, of the Six Days of Creation, f. 1 b:

ܘܠܠܗܐ ܕܥܠܝܐ ܐܝܬܝܢ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ
 ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ

2. Discourse 2, of Theology, f. 26 b:

ܘܠܠܗܐ ܕܥܠܝܐ ܐܝܬܝܢ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ
 ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ

3. Discourse 3, of the Incarnation of God the Word, f. 35 a:

ܘܠܠܗܐ ܕܥܠܝܐ ܐܝܬܝܢ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ
 ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ

4. Discourse 4, of the Angels, f. 46 a:

ܘܠܠܗܐ ܕܥܠܝܐ ܐܝܬܝܢ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ

5. Discourse 5, of the Evil Spirits, f. 51 a:

ܘܠܠܗܐ ܕܥܠܝܐ ܐܝܬܝܢ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ
 ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ

6. Discourse 6, of the Soul, f. 54 a:

ܘܠܠܗܐ ܕܥܠܝܐ ܐܝܬܝܢ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ

7. Discourse 7, of the Priesthood,

ܡܐܡܢܐ ܡܥܒܕܐ ܡܗܠܐ ܡܥܒܕܐ. ܡܥܥܐ ܐܒܐ ܡܥܠܐ ܡܥܠܐ.

8. Discourse 8, of Free Will and of the End, f. 74 a :

ܡܐܡܢܐ ܡܥܒܕܐ ܡܗܠܐ ܒܥܝܢܐ ܡܥܒܕܐ. ܡܥܥܐ ܐܒܐ ܡܥܠܐ ܡܥܠܐ.
ܡܥܠܐ ܡܥܠܐ.

9. Discourse 9, of the Consummation of both Worlds, the small and the great, and the Beginning of the New World, f. 94 a :

ܡܐܡܢܐ ܡܥܒܕܐ ܡܗܠܐ ܡܥܠܐ ܡܥܠܐ. ܡܥܥܐ ܐܒܐ ܡܥܠܐ ܡܥܠܐ.
ܡܥܠܐ ܡܥܠܐ ܡܥܠܐ ܡܥܠܐ.

10. Discourse 10, of Paradise, f. 103 b :

ܡܐܡܢܐ ܡܥܒܕܐ ܡܗܠܐ ܡܥܠܐ ܡܥܠܐ. ܡܥܥܐ ܐܒܐ ܡܥܠܐ ܡܥܠܐ.

Subscription, f. 114 b,

ܡܥܠܐ ܡܥܠܐ ܡܥܠܐ.

On f. 1 a is a note in Arabic and Syriac, stating that the priest Paul, son of Simeon, son of Farīd, bought it in a dilapidated condition from one of the family of Laṭān-shāh, of the village of Wank (or Wang), then called Dair Abī Ghālīb, A. Gr. 1914 = A.D. 1603. The then bishop of Karkar or Gargar (who does not give his name) arranged the volume, supplied the missing portion, and rebound it, in the convent of Mār Zachaeus in the diocese of Gargar.

صاحبه قس فولس بن قس شمعون بن فرید اقتناه من ماله
یعنی اشتراه من البایع له من بنو (sic) لطان شاه من قرية ونك
المعروف يومئذ بدیر ابی غالب وكان كرايس مبددات مفلشات
ناقصات واجمعهم وكتب الناقص الذی فیہ وشده كاتب هذه

ܡܢ ܫܠܫ ܥܠܝܐ ܡܢ ܡܠܬܬ ܠܡܨܬܐ ܕܝܥܝܫܐ

ܠܬܬ ܡܠܬܬ ܥܠܝܐ (sic) ܡܠܬܬܐ ܠܥܠܝܐ ܠܥܠܝܐ ܠܥܠܝܐ

Foll. 1* and 2* are leaves from a Jacobite prayerbook of the xviith century. Fol. 116 is a leaf from a psalter of the xvth cent., containing Ps. lxviii. 3—11.

Add. 2008

Paper, about $11\frac{3}{4}$ in. by $7\frac{7}{8}$; 230 leaves, of which ff. 1 and 226—230 are blank; quires of 10 leaves, signed partly with letters, partly with Arabic arithmetical figures; two columns of 32 to 34 lines. The writing is a small, regular, Jacobite serṭā, of the fifteenth century. The volume contains

The *Mēnārath Kudhshē*, or 'Candlestick of the Sanctuary concerning the Bases of the Church,' of Barhebraeus (see *B.O.* ii. 284 sqq.), f. 8 b:

ܠܬܬ ܡܠܬܬ ܥܠܝܐ ܡܢ ܡܠܬܬ ܠܥܠܝܐ ܡܢ ܡܠܬܬ

ܡܠܬܬ ܥܠܝܐ ܡܢ ܡܠܬܬ ܠܥܠܝܐ ܡܢ ܡܠܬܬ

The work is preceded by an index, f. 2 b:

ܡܠܬܬ ܥܠܝܐ ܡܢ ܡܠܬܬ ܠܥܠܝܐ ܡܢ ܡܠܬܬ

1. Introduction, f. 8 b:

ܡܠܬܬ ܥܠܝܐ ܡܢ ܡܠܬܬ ܠܥܠܝܐ ܡܢ ܡܠܬܬ

ܡܠܬܬ ܥܠܝܐ ܡܢ ܡܠܬܬ ܠܥܠܝܐ ܡܢ ܡܠܬܬ

ܡܠܬܬ ܥܠܝܐ ܡܢ ܡܠܬܬ ܠܥܠܝܐ ܡܢ ܡܠܬܬ

ܡܠܬܬ ܥܠܝܐ ܡܢ ܡܠܬܬ ܠܥܠܝܐ ܡܢ ܡܠܬܬ

ܡܠܬܬ ܥܠܝܐ ܡܢ ܡܠܬܬ ܠܥܠܝܐ ܡܢ ܡܠܬܬ

מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא
 וְחַיִּיזָא דְכִלְמָא זֶה דְּכִלְמָא דְּכִלְמָא דְּכִלְמָא דְּכִלְמָא דְּכִלְמָא
 דְּכִלְמָא דְּכִלְמָא דְּכִלְמָא דְּכִלְמָא דְּכִלְמָא דְּכִלְמָא

2. First basis, of Knowledge simply, f. 9 b :

מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא
 מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא

3. Second basis, of the Nature of the Universe, f. 13 b :

מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא
 מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא

Map of the world as known to Barhebraeus, f. 30 a.

4. Third basis, of Theology, f. 45 a :

מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא
 מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא

5. Fourth basis, of the Incarnation of God the Word,
f. 72 b :

מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא
 מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא

6. Fifth basis, of the Knowledge of the heavenly Beings,
that is the Angels in their different classes, f. 108 a :

מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא
 מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא
 מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא מִבְּתִלְיָא

13. Twelfth basis, of the Garden of Eden, f. 214 *a*:

ܡܠܟܐ ܕܥܝܠܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ

ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ

Subscription, f. 225 *b*:

ܐܡܠܝܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ

ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ

ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ

ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ

ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ

A note of ownership on f. 29 *b* has been partly erased:

ܐܡܠܝܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ
ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ

At one time it belonged to the convent of Az-Za'farān,
ܐܡܠܝܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ

Add. 2009

Paper, about 12 $\frac{3}{4}$ in. by 8 $\frac{1}{2}$; 319 leaves, of which ff. 89, 99 and 109 are injured by damp; 32 quires (signed with letters) of 10 leaves, except the first, which has only 9; two columns of 33 lines. The writing is a good, regular, Jacobite serṭā of the xvth cent. Fol. 319 is a modern supply with an indistinct date, apparently A. Gr. 2145 = A.D. 1834. The volume contains:—

The well known work of Barhebraeus entitled the *Auṣar Rāzē* or 'Storehouse of Secrets,' a commentary on the whole Bible, f. 1 *b*:

ሐረግ ስለገለጸ ስለሆነ ስለሆነ ስለሆነ ስለሆነ ስለሆነ

ስለሆነ ስለሆነ ስለሆነ ስለሆነ ስለሆነ ስለሆነ

I. The Old Testament.

1. The Pentateuch, viz. Genesis, f. 2 *a*; Exodus, f. 25 *a*; Leviticus, f. 37 *b*; Numbers, f. 43 *a*; Deuteronomy, f. 51 *a*.

2. The *Bēth Mautēbhē*; viz. Joshua, f. 59 *b*; Judges, f. 63 *a*, 1 Samuel, f. 68 *a*; 2 Samuel, f. 73 *b*; Psalms, f. 80 *b*; 2nd book, f. 101 *a*; 3rd book, f. 116 *a*; 4th book, f. 123 *a*; 5th book, f. 129 *b*; Kings, f. 142 *b*; Proverbs, f. 159 *b*; Jesus the son of Sirach, f. 165 *a*; Koheleth, f. 168 *b*; the Song of Songs, f. 170 *b*; Wisdom, f. 173 *b*; Ruth, f. 174 *b*; Susanna, f. 175 *a*; Job, f. 175 *b*.

3. The Prophets; viz. Isaiah, f. 180 *b*; the twelve minor Prophets, f. 190 *b* (Hosea, f. 190 *b*; Joel, f. 192 *b*; Amos, f. 193 *b*; Obadiah, f. 194 *b*; Jonah, *ibid.*; Micah, f. 195 *a*; Nahum, f. 196 *a*; Habakkuk, f. 196 *b*; Zephaniah, f. 197 *b*; Haggai, *ibid.*; Zechariah, f. 198 *a*; Malachi, f. 200 *b*); Jeremiah, f. 201 *a*; Ezekiel, f. 206 *a*; Daniel, f. 212 *a* (Bel, f. 217 *a*; the Dragon, f. 217 *b*).

II. The New Testament.

1. The Gospels; viz. S. Matthew, f. 220 *a*; S. Mark, f. 250 *b*; S. Luke, f. 257 *b*; S. John, f. 277 *a*.

2. The Acts of the Apostles, f. 287 *a*; with the three Catholic Epistles, viz. S. James, f. 295 *b*; S. Peter, f. 297 *a*; S. John, f. 297 *b*.

3. The Pauline Epistles; viz. Romans, f. 298 *a*; 1 Corinthians, f. 302 *b*; 2 Corinthians, f. 307 *b*; Galatians, f. 309 *b*; Ephesians, f. 311 *a*; Philippians, f. 312 *a*; Colossians, f. 313 *a*; 1 Thessalonians, f. 313 *b*; 2 Thessalonians, f. 314 *b*; 1 Timothy, *ibid.*; 2 Timothy, f. 316 *a*; Titus, f. 317 *a*; Philemon, *ibid.*; Hebrews, f. 317 *b*.

Subscription, f. 319 *b*:

ሐረግ ስለገለጸ ስለሆነ ስለሆነ ስለሆነ ስለሆነ ስለሆነ

ܐܘܠܡܢܐ ܡܠܟܐ ܕܒܪܥܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ
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On f. 1 *a* is a table connected with the calendar, constructed by the priest Mark, of the village of Bā-khudaida near Mosul,

ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ
 ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ
 ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ

Add. 2010

Paper, about 12 $\frac{3}{8}$ in. by 8 $\frac{5}{8}$; 222 leaves, of which ff. 1, 221 and 222 are blank; 23 quires (signed with letters) of 10 leaves, except the first, which has 9, and the last, which has only 3; 24 lines in a page, except ff. 214 *b*—220 *a*, where the number varies from 26 to 40. The writing is a good, regular, Jacobite *serṭā*. The volume is dated A. Gr. 2061 = A.D. 1750; ff. 1—9 are a later supply. It contains:—

The *Kēthābhā dhē-Semlē* or larger Syriac Grammar, of Bar-hebraeus, f. 2 *b*:

ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ
 ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ ܕܐܡܝܢܐ
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مُؤْمِنًا وَلَا يَحْصِلُ إِلَّا أَكْثَرُ. أَمَّا كَيْفَ مَكَّ
 هَتْلُكُهُمْ: هَبْ حَبْ حَكْمًا لَكِبًا بِفِيْهِمْ ذَعْبًا
 أَبْشَرُ: نَا مَجْجُلْكَسْ أَوْتِيْ خَبِيْثَ سَهْلًا بِدَائِمًا: هَفْ.

3. A poem in seven-syllable metre, entitled "the ninth discourse on the human passions, in the form of a dialogue between the Body and the Soul." Each stanza has four lines. Beginning, f. 218 *b* :

مَكْنَزًا بِهَا فَلَا يَمْلِكُ اِنْقَادًا مَعَ هَيْزَلِهِ هَلْ يَصْعَدُ
 هَذَا هَلْ يَنْقُصُهُ مَعْلَمُهُ دَالِكُ دَرْيَمِيَّةِ ١٢٥٢١ دَرْيَمُ
 لَدُنَا. حَبْلًا بِمَنْبِ اِهْنَمَا: لَحَا مَقْبَلَهُ دَلَّجْدَهوَا:
 دَشْدَا لَهْبًا هَلْ يَصْعَدُ. هَزْبًا خَمْفَلُ ضَرْفَا: دَانِيَا
 دَمْعُ نَبَا حَبْلًا: بَعَا. اَفْزَا بَعَا مَكَا اِلَّا: صَبْرَدِيَا
 مَحْبُوَا. هَجْرًا اَيْتِي حَب جَقِيلًا: بَهْتَنِيَسَ لَحْنِيَسَ
 مَكْلًا: هَلْ. اَلْبَتَّ هَلْ بَلَا يَا: دَانِيَا لَحْبَقَهْ
 هَلَا يَا. خِلْجَا هَبْرَتِيَسَ مَكْلًا: اِنَابْ اَهْلَهْ
 حَب دَانِيَا: بَعَا. خَا بَهْرَ لَهْبُنْ صَبْرَا: مَكْبَا
 قَقْبَهَا بَلْجَا. فَسَرُ حَب بِمَعِ فَلَا تَقْطَا: قَقْرُزَا حَب

صُنْجَا دُخَا : هـ. حَابِتْخَب سِهْ فِينَا دِيْعُجَا : هـ
 هُنْبُفَلَب خُتْپَا لِهْجُجَا. حَعْبَةُكْ حَبْعُجَا بِنُجَا :
 هـ حَبْ اَتَجِير مِينَا لَسْجَا :

Each verse, it will be noted, ends with the letter h , which is preceded by the letter that commenced the stanza.

Add. 2011

Paper, about $11\frac{3}{4}$ in. by $8\frac{1}{4}$; 225 leaves; the quires are unsigned, except the first of the second part (f. 78 *b*, $\text{ا } \text{الكراس الاول}$). The number of lines in each page is about 29 in the first part, and 24 to 28 in the second. Part I, ff. 1—67, is written in a good, regular, Jacobite *serṭā*, and dated A. Gr. 2047 = A.D. 1736; part II, ff. 68—225, is not so well written and of somewhat later date. The contents are:—

I. The smaller, metrical Grammar of Barhebraeus, ܠܚܝܬܐ , with copious glosses and annotations, some of them in Arabic. See *B.O.* ii. 308, no. 11, and the editions of Bertheau (Göttingen, 1843) and Martin (*Œuvres grammaticales*, t. ii., Paris, 1872). This copy contains the section (f. 33 *b*)—

مَلَا مَلَمَا : مَلَا مَلَمَا : مَلَا مَلَمَا : مَلَا مَلَمَا :
 مَلَا مَلَمَا : مَلَا مَلَمَا : مَلَا مَلَمَا : مَلَا مَلَمَا :

The subscription, f. 55 *a*, states that the scribe, the priest Rizq-allāh (compare f. 60 *b*), son of Mattai, son of Rizq-allāh, the brother of the patriarch George, sons of the periodeutes 'Abd al-Karīm, wrote this volume during his youth and finished it by the addition of the vowel points at the age of thirty-seven, in the year 2047 = A.D. 1736:

مَلَا مَلَمَا : مَلَا مَلَمَا : مَلَا مَلَمَا : مَلَا مَلَمَا :

ܕܡܢ ܡܠܟܘܬܐ ܕܡܠܟܐ. ܡܢ ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܡܢ ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ. ܡܢ ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ.
ܕܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ.

5. Another, ܡܠܟܐ ܡܠܟܐ, f. 63 a, beginning:

ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

6. A third, ܡܠܟܐ ܡܠܟܐ, f. 63 a, namely:

ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

It is repeated by a later hand, with some variations, on f. 67 a.

7. On ܡܠܟܐ, f. 63 b:

ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

8. Definitions of words, Syriac and Arabic, f. 63 b, beginning:

ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

beginning, f. 65 *a* :

חַלָּא חֲתַנָּא מִקְנֵהָ לְהַעֲרִיעָא בְּחֻמְהָ אִבְרָא. חֲמַנָּא
 חֲסִידָא לְחִיבָא. לְחִיבָא מִשְׁמַחָא. חֲמַנָּא אֵל מְעֻלָּא
 חֲמַנָּא מְבָרַח אֵל נְחִיבָא.

Imperfect at the end.

14. *المحصورات الاربعة* an Arabic rendering of no. 10, f. 65 *a*.

15. The same extract from Isaac (of Antioch) as no. 13, but complete at the end. It is repeated on f. 66 *a*.

16. Various definitions and divisions, f. 65 *b* ; repeated on f. 66 *a*.

17. A riddle in twelve-syllable metre, f. 65 *b* :

חֲלָלָא חֲמַנָּא חֲמַחָא לְחִיבָא חֲמַחָא חֲמַחָא חֲמַחָא
 חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא
 חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא

Repeated on f. 66 *a*.

18. A prayer to Christ, f. 65 *b*, repeated on f. 66 *a* :

חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא
 חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא

19. The letter Γ as a symbol of the Trinity, f. 65 *b* ; repeated on f. 66 *a*.

20. Verses in seven-syllable metre, חֲמַחָא חֲמַחָא, f. 67 *b*, written by a later hand :

חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא חֲמַחָא

מעשהו. לזכור כי אחת מהן היא דמיון בענין
 בחינתו מעשהו. לזכור כי אחת מהן היא
 זכרון כי הוא מביאנו ללכתו כי הוא מביאנו
 מביאנו מביאנו מביאנו. מביאנו מביאנו מביאנו
 מביאנו מביאנו מביאנו. מביאנו מביאנו מביאנו
 מביאנו מביאנו מביאנו. מביאנו מביאנו מביאנו
 מביאנו מביאנו מביאנו. מביאנו מביאנו מביאנו
 מביאנו מביאנו מביאנו. מביאנו מביאנו מביאנו

2. Chap. 1, of the training of the body in the convent, f. 4 b:

מהלך מביא מביא מביא מביא מביא מביא מביא מביא
 מביא מביא מביא מביא מביא מביא מביא מביא

3. Chap. 2, of the training of the soul, f. 17 b:

מהלך לזכור מביא מביא מביא מביא מביא מביא מביא מביא
 מביא מביא מביא מביא מביא מביא מביא מביא

4. Chap. 3, of the Spiritual Rest of the Perfect, f. 42 b:

מהלך לזכור מביא מביא מביא מביא מביא מביא מביא מביא
 מביא מביא מביא מביא מביא מביא מביא מביא

5. Chap. 4, Sketch of the author's mental and spiritual progress, with 100 maxims, f. 53 a:

מהלך זכרון מביא מביא מביא מביא מביא מביא מביא מביא
 מביא מביא מביא מביא מביא מביא מביא מביא
 מביא מביא מביא מביא מביא מביא מביא מביא

חַיִּים וְחַיִּים. אֲלֵלְיָהּ יְהוָה וְהוּא יְהוָה וְהוּא יְהוָה
 חַיִּים וְחַיִּים. אֲלֵלְיָהּ יְהוָה וְהוּא יְהוָה וְהוּא יְהוָה.

Subscription, f. 76 b :

עֲלֵינוּ חַיִּים וְחַיִּים. אֲלֵלְיָהּ יְהוָה וְהוּא יְהוָה וְהוּא יְהוָה
 אֲלֵלְיָהּ יְהוָה וְהוּא יְהוָה וְהוּא יְהוָה. אֲלֵלְיָהּ יְהוָה וְהוּא יְהוָה וְהוּא יְהוָה
 אֲלֵלְיָהּ יְהוָה וְהוּא יְהוָה וְהוּא יְהוָה. אֲלֵלְיָהּ יְהוָה וְהוּא יְהוָה וְהוּא יְהוָה
 אֲלֵלְיָהּ יְהוָה וְהוּא יְהוָה וְהוּא יְהוָה.

III. A large collection of Prayers for various occasions, f. 76 b :

חַיִּים וְחַיִּים. אֲלֵלְיָהּ יְהוָה וְהוּא יְהוָה וְהוּא יְהוָה
 חַיִּים וְחַיִּים. אֲלֵלְיָהּ יְהוָה וְהוּא יְהוָה וְהוּא יְהוָה.

1. Prayer before the services of the canonical hours, f. 77 a :

חַיִּים וְחַיִּים. אֲלֵלְיָהּ יְהוָה וְהוּא יְהוָה וְהוּא יְהוָה
 חַיִּים וְחַיִּים. אֲלֵלְיָהּ יְהוָה וְהוּא יְהוָה וְהוּא יְהוָה.

2. Prayer of Gregory [of Cyprus], f. 77 a :

חַיִּים וְחַיִּים. אֲלֵלְיָהּ יְהוָה וְהוּא יְהוָה וְהוּא יְהוָה
 חַיִּים וְחַיִּים. אֲלֵלְיָהּ יְהוָה וְהוּא יְהוָה וְהוּא יְהוָה.
 חַיִּים וְחַיִּים. אֲלֵלְיָהּ יְהוָה וְהוּא יְהוָה וְהוּא יְהוָה.
 חַיִּים וְחַיִּים. אֲלֵלְיָהּ יְהוָה וְהוּא יְהוָה וְהוּא יְהוָה.

Another prayer, f. 78 a.

3. Of Isaiah of Scete, f. 78 b :

חַיִּים וְחַיִּים. אֲלֵלְיָהּ יְהוָה וְהוּא יְהוָה וְהוּא יְהוָה
 חַיִּים וְחַיִּים. אֲלֵלְיָהּ יְהוָה וְהוּא יְהוָה וְהוּא יְהוָה.

Four other prayers, f. 79 *a*, the last entitled ܕܝܗܝܠܐ, of compline, f. 81 *a*.

4. Of Gregory of Cyprus, f. 81 *b*:

ܕܐܝܬܝܢ ܕܝܠܐ ܡܢܬܐ ܕܡܥ ܕܡܥܐ ܡܢܬܐ ܕܡܥܐ ܕܡܥܐ
ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ
ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ
ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ
ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ

as above. These extracts extend from the first to the thirty-seventh section of his book, f. 89 *a*:

ܡܥ ܕܡܥ ܕܡܥ ܕܡܥ ܕܡܥ ܕܡܥ ܕܡܥ ܕܡܥ ܕܡܥ
ܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ

5. Three prayers of Gregory of Cyprus, viz.:

a. ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ
ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ
ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ

b. ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ
ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ
ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ
f. 97 *b*.

c. ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ
ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ
ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ
f. 98 *b*.

6. Prayer ascribed to S. John the Baptist, f. 99 *a*:

ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ ܕܡܥܐ

הַיְיבִּיָּא נֶעֱשֶׂה מַעֲשִׂיָּא. וְהָאֵלֹהִים יִתְּנֵנוּ אֶת הַלְלוּתְךָ אֱלֹהֵינוּ.
 ִּפְּנֵי.

7. Of Macarius of Alexandria, f. 99 b :

וְהָאֵלֹהִים יִתְּנֵנוּ אֶת הַלְלוּתְךָ אֱלֹהֵינוּ. מִן הַיְיבִּיָּא
 לֵב נִבְּרָא מִן הַיְיבִּיָּא. וְהָאֵלֹהִים יִתְּנֵנוּ אֶת הַלְלוּתְךָ אֱלֹהֵינוּ.
 ִּפְּנֵי.

8. Of Philoxenus of Mabbōgh, f. 100 b :

וְהָאֵלֹהִים יִתְּנֵנוּ אֶת הַלְלוּתְךָ אֱלֹהֵינוּ. מִן הַיְיבִּיָּא
 מִן הַיְיבִּיָּא. וְהָאֵלֹהִים יִתְּנֵנוּ אֶת הַלְלוּתְךָ אֱלֹהֵינוּ.
 ִּפְּנֵי.

9. Prayer for any hour, f. 102 a :

וְהָאֵלֹהִים יִתְּנֵנוּ אֶת הַלְלוּתְךָ אֱלֹהֵינוּ. מִן הַיְיבִּיָּא
 מִן הַיְיבִּיָּא. ִּפְּנֵי.

10. Of John the dwarf, f. 102 b :

וְהָאֵלֹהִים יִתְּנֵנוּ אֶת הַלְלוּתְךָ אֱלֹהֵינוּ. מִן הַיְיבִּיָּא
 מִן הַיְיבִּיָּא. ִּפְּנֵי.

11. Of Isaiah of Scete, f. 102 b :

וְהָאֵלֹהִים יִתְּנֵנוּ אֶת הַלְלוּתְךָ אֱלֹהֵינוּ. מִן הַיְיבִּיָּא
 מִן הַיְיבִּיָּא. ִּפְּנֵי.

12. Of Paul bishop of ܡܠܝܬܐ, f. 103 a :

וְהָאֵלֹהִים יִתְּנֵנוּ אֶת הַלְלוּתְךָ אֱלֹהֵינוּ. מִן הַיְיבִּיָּא
 מִן הַיְיבִּיָּא. ִּפְּנֵי.
 מִן הַיְיבִּיָּא. ִּפְּנֵי.

22. Prayers of John the Monk and Seer; viz.:

a. ԶԼԵՂ ԶԼԵՂ ԶԵՂԻՆ ԵՍԵՆԻ ՆՏԻՆԻ
 ՈՍԻՆԻ. ԿՆԻ ՆԵՍԵՔ ԿԵՍԵՆԻ ԶԵՆՈՒ ԶԵՆԻՆԻ ԶԵՆԻՆԻ
 ԶՆԻՆԻ. ՆԵՍԵՔ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ
 ԶԼԵՂ, f. 127 b.

b. ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ
 ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ
 ԶԼԵՂ, f. 131 b.

23. Prayer of John Sābhā, f. 140 a:

ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ
 ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ
 ԶԼԵՂ, f. 140 a.

24. Prayers of Jacob of Sērūgh; viz.:

a. ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ
 ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ
 ԶԼԵՂ, f. 141 b.

b. ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ
 ԶԼԵՂ, f. 142 b.

25. Prayer suitable for one who has sinned and repented, f. 143 a:

ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ
 ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ ԶԼԵՂ
 ԶԼԵՂ, f. 143 a.

26. Prayers, f. 145 a :

ܐܡܢ ܕܠܥܠܡ. ܐܡܢ ܕܡܢ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ.
ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ.

27. Prayer of Ignatius, f. 150 a :

ܐܡܢ ܕܠܥܠܡ ܕܡܢ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ.
ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ.
ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ.

28. Of S. Thomas the Apostle, f. 150 b :

ܐܡܢ ܕܠܥܠܡ ܕܡܢ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ.
ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ.

See Wright's *Apocryphal Acts*, vol. i. p. 245, ii. p. 245.

29. Of Serapion, f. 154 b :

ܐܡܢ ܕܠܥܠܡ ܕܡܢ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ.
ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ.

Subscription, f. 157 a :

ܐܡܢ ܕܠܥܠܡ ܕܡܢ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ.
ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ.
ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ.

IV. Questions addressed by the Queen of Sheba to King Solomon, f. 157 b :

ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ.
ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ.

Pindar, f. 173 b,

חַיִּים וְחַיִּים אֵין. כֹּל אֵלֵּב בְּפִי בַּעַל מַלְאָךְ מַלְאָךְ
 קִבֵּל בְּמַלְאָכָא בְּקִשְׁתֵּי לֵט. לֹא חֶסֶד לַעֲבָד בְּמַלְאָכָא
 וְלֹא מַלְאָכָא לַעֲקֻמָּא. מַלְאָכָא מַלְאָכָא מַלְאָכָא בְּתַחֲבִילָא.
 ־־־

Timonides, f. 173 b,

לְמַלְאָכָא (sic) אֵין. מַלְאָכָא מַלְאָכָא בְּמַלְאָכָא כֹּל מַלְאָכָא
 בַּעַל בְּמַלְאָכָא. וְלֹא מַלְאָכָא לַעֲקֻמָּא (sic) מַלְאָכָא חֶסֶד. לֹא לֹא
 מַלְאָכָא. מַלְאָכָא מַלְאָכָא לַעֲקֻמָּא בְּמַלְאָכָא. אֵין אֵין מַלְאָכָא
 מַלְאָכָא מַלְאָכָא.

Democritus, f. 174 a,

בְּמַלְאָכָא (sic) אֵין. אֵין מַלְאָכָא בְּמַלְאָכָא בְּמַלְאָכָא
 לַעֲקֻמָּא מַלְאָכָא בַּעַל. אֵין אֵין מַלְאָכָא בְּמַלְאָכָא. בְּמַלְאָכָא
 לַעֲקֻמָּא קִבֵּל בְּמַלְאָכָא. ־־־

Sophocles, f. 174 a,

חֶסֶד (sic) אֵין. אֵין אֵין מַלְאָכָא בְּתַחֲבִילָא לֹא
 בְּקִשְׁתֵּי. מַלְאָכָא מַלְאָכָא מַלְאָכָא מַלְאָכָא לַעֲבָד
 בְּמַלְאָכָא. ־־־

? f. 174 b,

לְמַלְאָכָא אֵין. מַלְאָכָא מַלְאָכָא מַלְאָכָא בְּמַלְאָכָא. לֹא
 מַלְאָכָא מַלְאָכָא מַלְאָכָא. מַלְאָכָא מַלְאָכָא מַלְאָכָא מַלְאָכָא.
 ־־־

Anaxagoras, f. 175 a,

אֵין מַלְאָכָא (sic) אֵין. מַלְאָכָא מַלְאָכָא בְּמַלְאָכָא לַעֲבָד
 מַלְאָכָא. מַלְאָכָא מַלְאָכָא מַלְאָכָא מַלְאָכָא. ־־־

Milesius (?), f. 175 b,

מלכיהם (sic) אף. פליט מלכ אבא חלא חלא מלכיהם.
 בנחלם הלאנץ חתנא. בעתא (sic) דאדאם אהלאם
 דמלא. מ דזב חלא מלכיהם דמלא. ח.

Gorgias, f. 176 a,

לענין אף. מלכ דמלא אף. דמלא דמלא
 אף. אבא בלא מלכיהם דמלא מלכיהם. דמלא מלכיהם
 דמלא (sic) אף. מלכיהם אף. דמלא:
 מלכיהם דמלא מלכיהם מלכיהם. ח.

Pericles, f. 176 b,

מלכיהם אף. מלכיהם אבא חלא חלא
 דמלא. מלכיהם מלכיהם דמלא חלא. ח.

Theodore, f. 177 a,

לדאדאם אף. חלא מלכיהם דמלא חלא
 חלא. מלכיהם מלכיהם דמלא חלא. ח.

X. Sayings of the Egyptian Fathers, f. 177 a:

לדאדאם מלכיהם דמלא דמלא. מלכיהם
 דמלא דמלא דמלא חלא. מלכיהם
 מלכיהם חלא חלא. מלכיהם חלא חלא.
 חלא חלא חלא חלא חלא חלא חלא.
 חלא חלא חלא חלא חלא חלא חלא.

XII. Further extracts from the Egyptian Fathers, f. 185 b:

١٥٦ مے فملا ١٢٢٢ مٲٲا مٲٲا مٲٲا مٲٲا مٲٲا
 ١٥٧ مے مٲٲا مٲٲا مٲٲا مٲٲا مٲٲا مٲٲا مٲٲا مٲٲا
 مٲٲا مٲٲا مٲٲا مٲٲا مٲٲا مٲٲا مٲٲا مٲٲا مٲٲا

XIII. Extract from S. Thomas the Apostle, f. 187 *a*:
 ܕܠܡܐ ܕܥܬܝܢ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

Paper, about 12½ in. by 8½; 205 leaves; 21 quires, signed with letters, of 10 leaves, except 2 (9 leaves), 9 (8), and 20 (7); 26 lines in a page. Written in a good, regular, Nestorian *serṭā*, and dated A. Gr. 2045 = A.D. 1734. This manuscript contains

A collection of grammatical tracts, compiled by John bar Zū'bī (see f. 199 *a*); namely:—

1. The Grammar of Elias of Nišibis, f. 2 b:

ܐܬܝܢ ܕܡܠܟܐ ܕܥܝܪܐ ܕܒܝܬܐ ܕܥܝܪܐ ܕܒܝܬܐ ܕܥܝܪܐ
ܐܬܝܢ ܕܡܠܟܐ ܕܥܝܪܐ ܕܒܝܬܐ ܕܥܝܪܐ ܕܒܝܬܐ ܕܥܝܪܐ

2. Verbal paradigms with Arabic glosses, f. 56 b :

صِيغَةُ اِذَا هـ. مَغْبِيَةٌ بِنَحْوِ هَذَا ههههه
 مَكْلَبًا مَجْ هَلَايَا : اَجَلًا بِحُجَّةٍ : اِلَّا يَالِا. لَحَ اَهْلَبَا
 مَسَا اِذَا يَاهَا جَا اِذَا هَ هَا جَا اَهْلَبَا هههه
 مَقَر هـ.

3. The Dominical Feasts and the Feasts of the Martyrs for the whole year, as arranged by Jacob of Edessa, f. 60 b :

اَنْتَ حَمُّ لَكَ قَلْبِي ههههه مَسْمُونا بِقَا
 مَسْمُونا ههههه : مَسْمُونا مَسْمُونا مَسْمُونا :
 مَسْمُونا مَسْمُونا مَسْمُونا (sic)

Imperfect at the end, concluding with Nisān, f. 61 b.

4. The ten commandments, f. 62 a ; the seven commandments of the Church, *ibid.* ; the six sins opposed to the Holy Spirit, *ibid.* ; the seven mysteries or sacraments of the Church, *ibid.*, and similar items ; short prayers for different occasions, f. 63 b ; all *Kārshūnī*.

The four following pieces are in Syriac with an Arabic translation (*Kārshūnī*) in parallel columns.

5. The Lord's Prayer, f. 67 a :

اَللّٰهُمَّ اِنَّا نَسُبُّكَ

6. The Nicene Creed, f. 67 a :

اِنَّا نَسُبُّكَ اِنَّا نَسُبُّكَ اِنَّا نَسُبُّكَ
 اِنَّا نَسُبُّكَ اِنَّا نَسُبُّكَ اِنَّا نَسُبُّكَ

7. The Song of the Angels on the Day of our Lord's Nativity, completed by S. Athanasius, f. 68 *a*:

ܠܥܒܕܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ
ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ.

8. The Song of the Angels at the Burial of our Lord, completed by the Fathers, f. 69 *b*:

ܠܥܒܕܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ
ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ.
ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ.

9. Prayers in Syriac for the canonical hours, f. 70 *a*:

ܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ
ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ.

(*a*) Morning prayer by Philoxenus, f. 70 *a*:

ܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ
ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ.

(*b*) A morning prayer to be used by monks, f. 70 *b*:

ܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ
ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ.
ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ.
ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ.

(*c*) There should have followed a Prayer by Philoxenus, but only the title is given, (*sic*) ܡܠܟܐ ܕܥܡܪܐ ܕܡܠܟܐ ܕܥܡܪܐ, and the MS. ends abruptly, f. 72 *a*.

On f. 57 *b* the letter א ends with ❖ אָדֶּא אָדֶּא ❖ אָדֶּא אָדֶּא, and then begins a new but short series:

אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא
אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא

This ends on f. 60 *b* with

אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא

Next come excerpts of a different kind, f. 61 *a*:

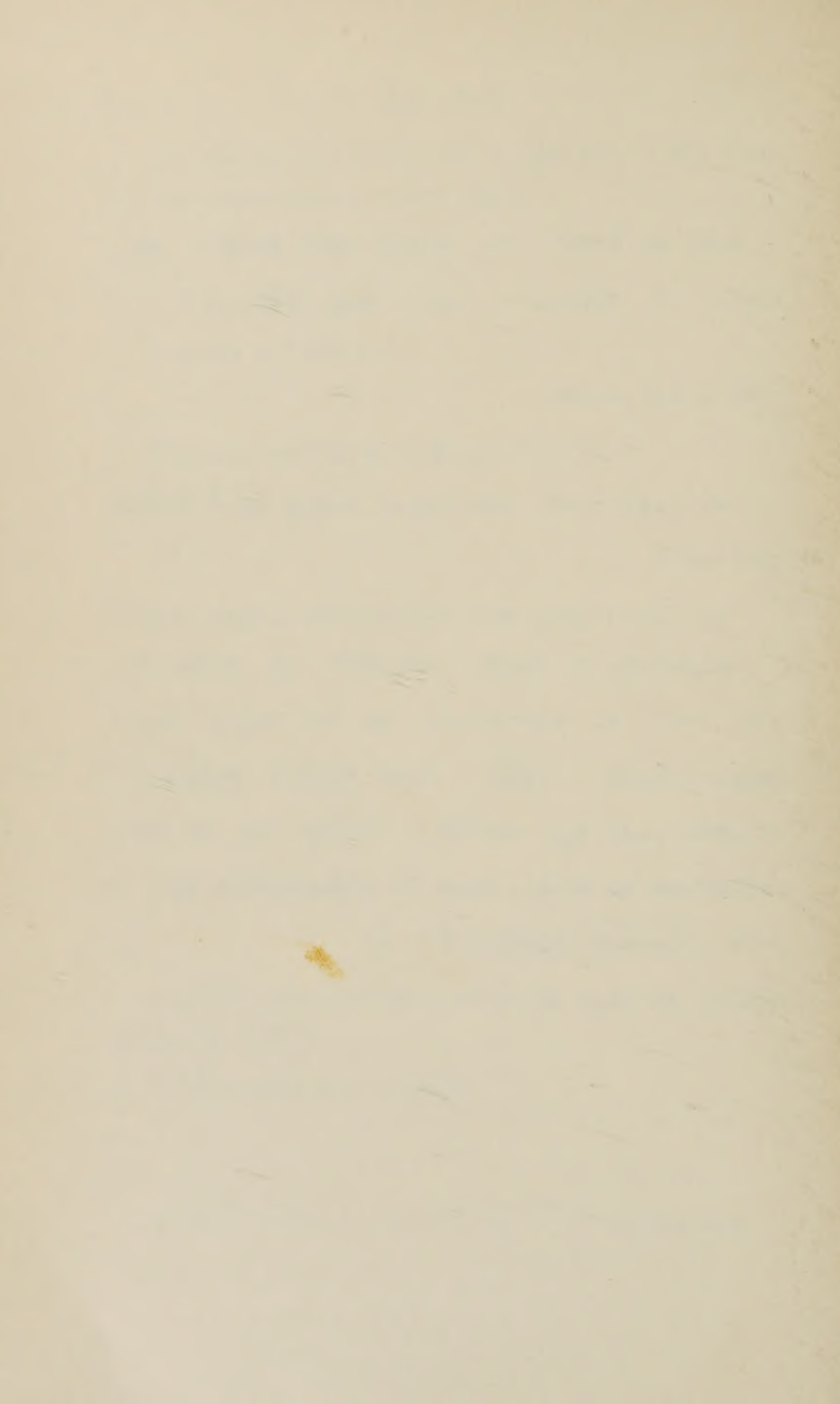
אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא
אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא

They are explanations of foreign words, mostly Greek; e.g.

אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא
אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא
אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא
אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא
אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא
אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא אָדֶּא

Imperfect at the end, terminating with אָדֶּא אָדֶּא אָדֶּא אָדֶּא, f. 67 *b*.

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